Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit www. <www.aryamantavya.in>

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

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ATHARVA VEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME

2

MAHARISHI DAYANAND SARASWATI

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THE ATHARVA VEDA

Translated by

Acharya Vaidya Nath Shastri

VOLUME II

Sarvadeshik Arya Pratinidhi Sabha
(International Aryan Leauge)
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पश्य देवस्य काव्यम्,
न ममार न जीर्यति

अथर्व १०-८

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Publisher's Notes

I feel immense pleasure in presenting the first volume of the English translation of the Atharva Veda to the English-knowing public in India and abroad who are desirous to have study of the Vedas and Vedic teachings. The Vedic gospel is out of bonds to a particular period or place in the history. Nor it is the narration of some events or way of life of a particular section of the mankind. In fact like the other Vedas, Atharva Veda also encompasses the universal and eternal divine truth and knowledge gifted by God (OM) for the peremniel benefit and welfare of the entire humnity.

This volume is a part of the publication of the Vedic literature, particularly of the Vedas, being brought out by the Sabha (International Aryan League). It is just a galloping step towards achieving that goal. The text of the Mantras here have been retained with the Svaras (tunes) in the original form in Devanagari script.

I extend my sincere gratitude to Acharya Shri Vaidyanath Shastri for his great contribution in making this translation, available to this Sabha, and his valuable cooperation. He is Dharmadhikari of this body and is a great Vedic scholar. I also thank the Union Education Ministry of India for extending monetary help to achieve this cherished goal and thus help in making this Project move further. This volume is published in the chain of similar other works, which have been taken in hand by the Sabha during the Dayanand Death Centenary (1983-85).

It is again a milestone towards the spread of the Vedic knowledge; hence this monumental work is dedicated to Him with reverence.

RAMGOPAL SHAWLWALE
President
International Aryan League
(Sarvadeshik Arya Pratinidhi Sabha)

3/5 Maharishi Dayanand Bhavan, Ramlila Maidan, New Delhi-2

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Introductory Minutiae

Atharva Veda is the fourth of the four Vedas. The four Vedas are treated to be the revelation of omniseient God. They were given to mankind by All-creating God in the primitive state of the creation of the universe. Almighty Divinity is not only the creator of the universe but. He is also the ultimate primal ground of knowledge. He creates the universe as an efficient cause of it and reveals the knowledge in the form of thought and language as an primeaval eternal preceptor. No thought is ever thinkable without language rnd no language without thonght. This complexity of the problem of language and thought may be solved by arriving at this convincible conviction that inward language is thought and outward thought is language. Both can not be separated. To solve the problem of the origin of thought and speech the best way has been adopted as the theory of revelation. Revelation is that process in which thought and speech are revealed by God, Thus the Vedic language and thought, in exact expression—the Vedic knowledge is revealed by Divinity Himself. Vadic language was never a spoken language of any people at any time and clime. It will ever remain as the same. This is the exact status of the Veda.

Now, this is the English commentary of the Atharva Veda, Herein attempt has been made to make the English knowing readers accessible to the mysterious meanings with which the verses are enclothed. Wherever any possibility of unintelligibility appears it has been removed by giving necessary notes on the words, verses and hymns coucerned. Human understanding, working and perseverance suffer from certain inadequacies by nature but in spite of all that, every careful caution has been

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taken, to make the translation faithful and meaning of the verses crystal clear.

Some people cherish the prejudices that Atharva Veda is full of charms, superstitious things and magic. An intelligent scrutiny of the verses of Atharva Veda gives no room for such things which are of the foreign imagination and operation. In some cases it happens that the idea of the commentators itself falls within the ambit of the ignotum ignotius. Such things have been carefully avoided.

In Kuntap hymn a reflection of enigma or meaninglessness strikes to some scholars. But in this commentary the hymn has been very correctly and exactly dealt with and the tψeme has been made eery clearly understandable.

Here it should be borne in mind that Rigveda deals with the knowledge of substances and qualities. This knowledge may be called pure science. Yajurveda deals with all sorts of movements including process and performance of delibrate actions. Samveda is concerned with communion, contemplation and concentration. This is purely Upasana Kanda. Atharva Veda deals entirely with the knowledge experienced and intuitive. Atharvan i.e. Atha+Arvan means that one should see inside and behind the scenes of the world. In this way this fourth Veda is concerned with the knowledge of wordly phenomena and noumena.

I on my own initiative unnertook the work of writing this commentary into English to make it befitting in implementing the scheme of publishing the English commentaries of the four Vedas chalked out by the Sarvadeshik Arya Pratinidhi Sabha, New Delhi. The office-bearers namely Shri Ramgopal Shalwale and Shri O. P. Tyagi, respectively the President and Secretary of the said Sabha by their cooperation made it convenient for me that I could complete this tremendous task. Shri Ramgopal Shalwale and Shri Prithviraj Shastri, as I am informed, are taking more interest in publishing the commentaries on the four Vedas.

As the Author of this commentary, I am entirely and exclusively responsible for omissions and commissions in this great performance.

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I am pleased to accept that Shri Ramesh Chandra Shastri M. A. is doing his best in reading the proof, arranging in order the material lor Offset printing. Shri Rombhul Sharma is tackling press-work with great zeal.

May the light of the Veda spread through out the world and mankind be amply benefited.

Messors, Janashakti Mudrana Yantralaya, K-17, Navin Shahdara, Delhi-1100032 and Prince Offset Press Daryaganj New Delhi deserve appreciation in performing their respective jobs satisfactorily.

Dayanand Bhawan

17.1.1984.

VAIDYANATH SHASTRI

Biodata

Acharya Vaidyanath Shastri.	(An educationist and scholar of International repute).
Birth Place.	Jaunpur. (U. P.)
Date of birth.	1st December 1915.
Education.	Allahabad, Varanasi and Lahore Universities.

Served as Librarian of Saraswati Bhavan Research Institute Govt. Skt. College, Varanasi.

Served as Principal of Dayanand Brahma Maha-vidyalaya Lahore and as the Superintendent of Hansraj Memorial Research Sansthan, Lahore.

Served as the Superintendent of the Research department, Sarvadeshik Arya Pratinidhi Sabha, New Delhi.

Served as the Acharya and Principal of Arya Kanya Maha Vidyalaya and College at Porbandar.

Edited 'Vedic Degest' and 'Vedic Light' as their Editor-in-chief.

Guided many Ph.ds. in India and Abroad for their thises on various subjects.

Toured also foreign countries for Vaidic lecturs.

Took active part in the Indian Freedom struggle from 1929-1947 and suffered imprisonment and arrest for seven times. Serving the country, society and culture in various capacity.

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Authorship

Acharya Vaidynath Shastri has an authorship of sixty books of outstanding merits. Some of them as under :—

1.	Commentary on Rigvedic Xth Book	(Hindi)
2.	Commentary on complete Samveda	,,
3.	Commentary on complete Atharva Veda	(English)
4.	Karm-Mimansas	(Hindi)
5.	Vedic Jyoti	,,
6.	Shikshan Tarangeni	,,
7.	Dayanand Sidhanta Prakash	,,
8.	Arya Siddanta Sagar	,,
9.	Vedic-Itihasa Vimarsha	,,
10.	Vedic Vijnam Vimarasha	,,
11.	Vedic Yuga Aur Adi Manava	,,
12.	Tatvarthadarsha	,,
13.	Darshana Tattva Viveka	,,
14.	Vedic Yajna Darshana	,,
15.	Kalah	,,
16.	Sankhya Sampradayanveshanam	Sanskrita
17.	Vedikam Vagvijnanam	,,
18.	Sadacharah	,,
19.	The Arya Samaj Its Cult and Creed	English
20.	Sciences In the Vedas	,,
21.	Sanskarvidhi English Translation	,,
22.	Gems of Aryan Wisdom	,,
23.	Vedic Marriage Ceremony	,,
24.	Vedic Sandhya	,,
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Atharva Veda, Part II

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Om

Atharva Veda

Book (Kanda) XI

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सू०१ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मौदनः ॥ छन्दः—१ अनुष्टुब्गर्भा भुरिक् पङ्क्तिः; २, ५ बृहतीगर्भा विराट् त्रिष्टुप्; ३ चतुष्पदा शाक्वरगर्भा जगती; ४, १५, १६, ३१ भुरिक् त्रिष्टुप्; ६ उष्णिक्; ७, १२-१४, १९, २२, २३, २८, ३०, ३२-३४ त्रिष्टुप्; ८ [त्रिपदा] विराड् गायत्री; ९ शाक्वरातिजागतगर्भा जगती; १० पुरोतिजगती विराड् जगती; ११ जगती; १७, २१, २४-२६, ३७ विराड् जगती; १८ अतिजागतगर्भा परातिजागती विराडतिजगती; २० अतिजागतगर्भा पराशक्वरा चतुष्पदा भुरिग् जगती; २७ अतिजागतगर्भा भुरिग् जगती; २९ भुरिग् जगती; ३५ चतुष्पदा ककुम्मत्युष्णिक्; ३६ पुरोविराट् त्रिष्टुप् ॥

HYMN-I

Seer—Brahman; Subject matter--Brahmaudan; Metres 1. Anustubgarbha Bhurik Pankti; 2,5 Brihatigarbha Virat Tristup ; 3 Chatuspada Shakvarigarbha Jagati ; 4, 15, 16, 31 Bhurik Tristup ; 6 Ushnik ; 7, 12-14, 19, 22, 23, 28, 30, 32-34 Tristup ; 8 (Tripada) Virat Gayatri ; 9 Shakvarati Jagatgarbha Jagati ; 10 Purotijagati, Virad Jagati ; 11 Jagati ; 17, 21, 24-26, 37 Virad Jagati ; 18 Atijagatgarbha Paratijagati Virodatigati; 20 Atijagatagarbha Parashakvara Chatuspada Bhurig Jagati; 27 Atijagatagarbha Bhurig Jagati, 29 Bhurig Jagati ; 35 Chatuspada Kakummatyushnik ; 36 Purovirat Tristup.

अग्ने जायस्वादितिर्नाथितेयं ब्रह्मौदनं पचति पुत्रकामा ।
सप्तऋषयो भूतकृतस्ते त्वा मन्थन्तु प्रजया सहेह ॥ १ ॥

This igneous element or all—pervading heat is created (by God). This indivisible material cause under the providence of Divine (Adit) like a woman desiring progeny prepares the (Brahmaudanam) i.e. makes its homogenous substance transmuted in the subtle luminous whole

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(Virat) which contains all the forms of the world in it. The seven world-creating elements Churn this firy element to various purpose with the Jivas or the worldly objects in this state of creation.

कृणुत धूमं वृषणः सखायोऽद्रोघाविता वाचमच्छं ।
अयमग्निः पृतनाषाट् सुवीरो येन देवा
असहन्त दस्यून् ॥ २ ॥

O friends ! hold belief in the dictate of Vedic speech and pouring butter etc. in this fire create smokes of vapour. This is the protector of all without being malignant and hostile to any one. This fire is powerful and means of destroying enemies and is such a thing through which the wise men defeat the enemies and the celestial foces destroy the coluds.

अग्नेऽजनिष्ठा महते वीर्याय ब्रह्मौदनाय पक्तवे जातवेदः ।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै
रयिं सर्ववीरं नि यच्छ ॥ ३ ॥

The igneous element is ment for more powerful works. Pervading all the created objects. It is this fire which in heat form is created by Divinity for preparing the luminous whole of all worldly objects. The seven world—creating elements produce this. This fire gives it (Aditi) the wealth full of all the effect forms.

समिद्धो अग्ने समिधा समिध्यस्व विद्वान् देवान्
यज्ञियाँ एह वक्षः । तेभ्यो हविः
श्रपयञ्जातवेद उत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

This fire enkindled (in the Vedi) blazes high by the fuel-sticks and reaching all the physical forces concerned with Yajna make them present in the Yajna, This fire, present in all the objects cooks the oblation for all these (Yajna

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devas) the forces concerned with Yajna and through this performance makes the performer of Yajna rise to the highest state of happines.

त्रेधा भागो निहितो यः पुरा वो देवानां पितृणां मर्त्यानाम् ।
अंशाञ्जानीध्वं वि भजामि तान् वो यो देवानां
स इमां पारयाति ॥ ५ ॥

The three division which has been made prior is intended for *Deva*, *Pitar* and *Martya*, i.e. the creation has been classified in these three classes. O Ye *Jivas*' You know these divisions I (God) give to you and that whatever is for the *Devas* make happy to this subject.

अग्ने सहस्वानभिभूरभीदसि नीचो न्युब्ज द्विषतः सपत्नान् ।
इयं मात्रा मीयमाना मिता च सजातांस्ते
बलिहृतः कृणोतु ॥ ६ ॥

This *Agni*, fire is most powerful. It crushes down all the foes and let it destroy those enemies who attack us to ruin us. Let the proportion of this fire to be effective (if used) be measured by the scientific measure and let it make all the mankind take its share properly.

साकं सजातैः पयसा सहैध्युदुब्जैनां महते वीर्याय ।
ऊर्ध्वो नाकस्याधि रोह विष्टपं स्वर्गो
लोक इति यं वदन्ति ॥ ७ ॥

O' Man become strong through preservence and means of prosperity with your fellew human beings and raise the status of this worldly subject to attain great power. You (in time) rise to that highest state and atmo sphere of happiness which is called *Svarga* (the state of hppiness) by the learned.

इयं मही प्रति गृह्णातु चर्म पृथिवी देवी सुमनस्यमाना ।
अथ गच्छेम सुकृतस्य लोकम् ॥ ८ ॥

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This worldly subject enjoying all grandeur, merits and thinking the good of all may attain all the sciences on the earth. May we walk in the world of virtues.

एतौ ग्रावाणौ सयुजा युङ्ग्धि चर्मणि निर्भिन्ध्यंशून् यजमानाय साधु । अवघ्नती नि जहि य इमां पृतन्यव ऊर्ध्वं प्रजामुद्भरन्त्युदूह ॥ ९ ॥

O Yajna—priest, You fix these two joined stones on work in scientific way and crush skilfully the herbs cte. for the sake of the performer of Yajna. May the army of men be seiging them kill the foes who invades the subject and lift up it to plea sure and plenty.

गृहाण ग्रावाणौ सकृतौ वीर हस्त आ ते देवा यज्ञिया यज्ञमगुः त्रयो वरा यतमांस्त्वं वृणीषे तास्ते समृद्धीरिह राधयामि ॥ १० ॥

O braved priest. hold these two stones which work together in your hand. The learned men and the other physical forces concerned with Yajna come to your Yajna. There are three kinds of virtuos happiness, the spiritual, mundane and ultramundane, which you elect for yourself. I, the head priest make you avail of all these prosperities.

इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा । परा पुनीहि य इमां पृतन्यवोऽस्यै रयिं सर्ववीरं नि यच्छ ॥ ११ ॥

O Jiva, this earth is the field or place of your actions, this is the place of your emergence, Aditi, the material cause of the universe which has grand and powers of creation holds fast you (in its lustures); you remeve all thoes obstacles which come in your way due to this (Aditi), and restore to it the wealth, knowledge, resignation and emancipation.

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उपश्वसे द्रुवये सीदता यूयं वि विच्यध्वं यज्ञियासस्तुषैः ।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं
द्विषतस्पादयामि ॥ १२ ॥

O Ye performers of Yajna you place your self in this world for living a good life, you remove all sorts of pomposness and superflousness from your acts and knowledge. May we surpass in glory all our rivals and crush down all the hatred, arrogance and enemity beneath our fcet.

परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यरुक्षद् भराय
तासां गृह्णीताद् यतमा यज्ञिया असन् विभाज्य
धीरीतरा जहीतात् ॥ १३ ॥

O Woman; go on with your work, return back quickly to your normal routines, may the store of action and knowledge rise upon you for your affording and supportings. You differentiating thoroughly accept whatever of these actions are good, leave the rest as rejected.

एमा अंगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व ।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन् यज्ञः
प्रति कुम्भं गृभाय ॥ १४ ॥

O Woman ! these ladies adorned in lustures are engaged in attaining their goals of life. You arise and seize upon your strength. May you be good wife with your husband, have good progeny and the good and virtuous dealing be with your side. You accept (Kumbha) the pitcher always foı performing Yajna.

ऊर्जो भागो निहितो यः पुरा
व ऋषिप्रशिष्टाप आ भरैताः । अयं यज्ञो गातुविन्नाथवित्

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प्रजाविदुग्रः पशुविद् वीरविद् वो अस्तु ॥ १५ ॥

O Woman, you take whatever part of power and wealth has been assigned to you and strengthen those acts and wisdom which are given by the seers. May this effectual Yajna be for you the giver of the ways and means, prosperity proging, men and cattle.

अग्ने चरुर्यज्ञियस्त्वाध्यरुक्षच्छुचिस्तपिष्ठस्तपसा तपैनम् ।
आर्षेया दैवा अभिसङ्गत्य भागमिमं
तपिष्ठा ऋतुभिस्तपन्तु ॥ १६ ॥

Intended for serving the purpose of Yajna pure hot cooked offered cereal is on the flame of thy fire and this fire heats it further by its buring heat. The forces described in the Vedic verses endowed with heating power, receiving this cerial etc, heat it up with the functions of seasons to make it befitting in seasons,

शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सर्पन्तु शुभ्राः ।
अदुः प्रजां बहुलां पशून् नः पक्तौदनस्य
सुकृतामेतु लोकम् ॥ १७ ॥

May the pious, pure, respectatable and wise ladies pure in thought, deed and speech obtain this cereal preparation for the performance of Yajna and give us progeny and many cattles. The person who prepares for the purpose of Yajna attain the state of heaven.

ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला यज्ञिया इमे
अपः प्र विशत प्रति गृह्णातु वश्चरुरिमं पक्त्वा
सुकृतामेत लोकम् ॥ १८ ॥

O Ye performers of Yajna karman You enter in to action and take the cerial prepared for Yajna as the rice and juce of herbs which are the ingredients of this are purified with

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knowledge, mixed with ghee and intended for Yajna. He who cooks this goes to heavenly happiness.

उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके ।
पितामहाः पितरः प्रजोपजाहं पक्ता पञ्चदशस्ते अस्मि ॥ १९ ॥

O Man expand yourself in all your greatness with thousands of admirations in the world of meritorious deeds. Yonr expansion contain grandfathers, fathers, children, their desendants and you, the cook of the cereal of Yajna, be able to say "that I am the fifteenth of it."

सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः ।
अमूंस्त आ दधामि प्रजया रेषयैनान् बलिहाराय मृडतान्मह्यमेव ॥ २० ॥

The luminous whole (Brahmaudana) of the universal cosmos is described and praised in various ways, it has various kinds of supporting enexgies, it is inexhaustible, it has its place in spatial void and is the jumble of all physical and non-physical forces and elements. I, the knower of this bring, into your control all the foes, O Man'. you punish them with their children and make me happy.

उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम् ।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि ॥ २१ ॥

O performer of Yajna, rise to, the altar of Yajna (Vedi) and keep it prepare perpetuated by all the human subject. Drive away all the ill wills form you and through this. I, the priest may also surpass in glory all our rivals. May I cast beneath my feet all the hatred and miseries which troubles the mankind.

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अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङ्ङेनां देवताभिः सहैधि ।
मा त्वा प्रापच्छपथो माभिचारः
स्वे क्षेत्रे अनमीवा वि राज ॥ २२ ॥

O performer of Yajna. You find this earth enriched with the multitude of cattles, walk forward on it with all the earned men and with all the virtues. Let not curse and abusive words of people come to you. There be no injury to you from othars and you live in your land free from disease,

ऋतेन तष्टा मनसा हितैषा ब्रह्मौदनस्य विहिता वेदिरग्रे ।
अंसद्रीं शुद्धामुप धेहि नारि
तत्रौदनं सादय दैवानाम् ॥ २३ ॥

The dimension and form of this luminous whole of the cosmos at first, is fashioned by the law eternal and appointed in existence and positoin by the wisdom and desire (of Divinity). O Wise Woman You develop in you the pure knowledge and attain therein the whereabouts of the luminous whole of cosmos, the jumble of physical and non-physical forces.

अदितेर्हस्तां स्रुचमेतां द्वितीयां सप्तऋषयो भूतकृतो यामकृण्वन्
सा गात्राणि विदुष्योदनस्य दर्विर्वेद्यामध्येनं चिनोतु ॥ २४ ॥

This is that motivated motive (Hastamsrucham) which the world producing seven elements make second of this material cause. This enveloping all the parts of the luminous whole of cosmos arranges all in their proper place and position.

शृतं त्वा हव्यमुप सीदन्तु दैवा निःसृप्याग्नेः
पुनरेनान् प्र सीद । सोमेन पूतो जठरे सीद
ब्रह्मणामार्षेयास्ते मा रिषन् प्राशितारः ॥ २५ ॥

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The learned men give this cooked cereal of *Homa* to fire and this in turn makes happy to them. This mixed and purified with juice of herbs finds its place in bellies of wise-men and the wise eaters of this do not develop any trouble.

सोम राजन्त्संज्ञानमा वपैभ्यः सुब्राह्मणा यतमे त्वोपसीदान् ।
ऋषीनार्षेयांस्तपसोऽधि जातान् ब्रह्मौदने
सुहवा जोहवीमि ॥ २६ ॥

Le this powerful soma harb expand the understanding of those learned men who obtain it for their use. I, the Brahman priest respectfully call these auster, seers, and the masters of vaidic knowledge (to play their roles) in preparing this (Brahmaudona) preparation for Yajna.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां
हस्तेषु प्रपृथक् सादयामि । यत्काम इदमभिषिञ्चामि
वोऽहमिन्द्रो मरुत्वान्त्स ददादिदं मे ॥ २७ ॥

I, the performer of Yajna seat these pious, righteous, morally pure ladies separately (On the vedi of Yajna) under the control of learned pricsts. May the almighty divinity grant me that desirous for which I appoint you, O learned priests.

इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात् कामदुघा म एषा ।
इदं धनं नि दधे ब्राह्मणेषु कृण्वे
पन्थां पितृषु यः स्वर्गः ॥ २८ ॥

Here is my shining (medically) immortal, gold, here is my ripened grain from the field and here is this my cow which fulfil all desires. All this wealth of mine I surrender to the learned men and make that path which gives happiness among the persons of profession and practice.

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अग्नौ तुषाना वंप जातवेदासि परः कम्बूकाँ अपं मृड्ढि दूरम्
एतं शुश्रुम गृहराजस्य भागमथो
विद्म निर्ऋतेर्भागधेयम् ॥ २९ ॥

O Man ! drop the chaff of grain the fire which is present in all the created objects. Throw away the husks. That we here, is the protection of the fire which is known as the master of the house and we also know the protection allotted to destruction.

श्राम्यतः पचतो विद्धि सुन्वतः पन्थां स्वर्गमधि रोहयैनम् ।
येन रोहात् परमापद्य यद् वयं उत्तमं
नाकं परमं व्योमि ॥ ३० ॥

O learned man ! Please know those men who do great labour, who look the cereal etc and who crush herbacious plants for performing Yajnas. Make this Yajmana tread the path of happiness and through which attaining long life he rise to the highest ascedency of loftist status above all that is the state of salvation.

बभ्रेरध्वर्यो मुखमेतद् वि मृड्ढ्याज्याय लोकं कृणुहि प्रविद्वान्
घृतेन गात्रानु सर्वा वि मृड्ढि कृण्वे
पन्थां पितृषु यः स्वर्गः ॥ ३१ ॥

O Adhvaryupriest cleans the mouth of Babhri pot, knowing well (the procedure of Yajna) make space for the molten butter, purify all the limbs with ghee and I, the performer of Yajna make that path of happincss which is ment for the persons of knowledge and practice.

बभ्रे रक्षः समदमा वपेभ्योऽब्राह्मणा यतमे त्वोपसीदान् ।
पुरीषिणः प्रथमानाः पुरस्तादार्षेयास्ते
मा रिषन् प्राशितारः ॥ ३२ ॥

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O protector of Yajna, drive away the arrogant feeling from those wisemen who serve and protect you. The eaters, possessors of grain amongst you who are disseminating knowledge and are the masters of the Vedic speeches, may not be in trouble.

आर्षेयेषु नि दध ओदन त्वा नानार्षेयाणामप्यस्त्यत्र ।
अग्निर्मे गोप्ता मरुतश्च सर्वे विश्वे
देवा अभि रक्षन्तु पक्वम् ॥ ३३ ॥

I, the performer of Yajna set and arrange the procedure of this preparation (Odana) for the Yajna among the persons of Vedic wisdom and actions. Now there is also in to the part of those who are not the masters of vedic speeches. Let Agni as my protector, all the priests and learned men guard to continuity the method of cooking preparation.

यज्ञं दुहानं सदमित् प्रपीनं पुमांसं धेनुं सदनं रयीणाम् ।
प्रजामृतत्वमुत दीर्घमायू रायश्च पोषैरुप त्वा सदेम ॥ ३४ ॥

May we perform this Yajna which (performed) always gives strong man, cow, home full of all riches, immortality of children and long life blessed with increasing prosperity.

वृषभोऽसि स्वर्ग ऋषीनार्षेयान् गच्छ ।
सुकृतां लोके सीद तत्र नौ संस्कृतम् ॥ ३५ ॥

This *Yajna* showers all sorts of pleasure and plenty on the performer, it is the giver of happiness, it gives seers of high spiritiual attainments, it finds its proper place amid persons apt and engaged to perform good acts and let there remain this Yajna as the good and refined action of us the priest and perfomer of Yajna.

समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान् ।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ ॥ ३६ ॥

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O learned man, arrange and perform Yajnas, follow this action deliberately and expand and maintain the paths of persons of wisdom. By these excellant acts we may follow the performance of Yajna which carries the substance of oblations to the sun having seven rays and stationed in the sky.

येन॑ दे॒वा ज्योति॑षा॒ द्यामु॒दाय॑न् ब्र॑ह्मौद॒नं प॒क्त्वा

सु॒कृ॒तस्य॑ लो॒कम् । तेन॑ गेष्म सु॒कृ॒तस्य॑ लो॒कं

स्व॒रा॒रोह॑न्तो अ॒भि नाक॑मुत्त॒मम् ॥ ३७ ॥

May we, cooking the (Odana) preparations for the purpose of Yajna, ascending to the state obtainable by good action, full of light reach the highest summit of salvation by dint of that shining knowledge through which the men of enlightened wisdom attain the state of happiness and reach the stage of highest enlightenment.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—भवादयो मन्त्रोक्ताः ॥ छन्दः—१ परातिजागता विराड् जगती; २ अनुष्टुब्गर्भा पञ्चपदा पथ्या जगती ३ चतुष्पदा स्वराडुष्णिक्; ४, ५, ७, १३, १५, १६, २१ अनुष्टुप्; ६ आर्षी गायत्री; ८ महाबृहती; ९ आर्षी त्रिष्टुप्; १० पुरःकृतिः त्रिपदा विराट् त्रिष्टुप्; ११ पञ्चपदा जगतीगर्भा विराट् शक्वरी; १२ भुरिक् त्रिष्टुप्; १४, १७-१९, २३, २६, २७ [त्रिपदा] विराड् गायत्री; २० भुरिक् गायत्री; २२ विषमपादलक्ष्मा त्रिपदा महाबृहती; २४, २९ जगती; २५ पञ्चपदातिशक्वरी; २८ त्रिष्टुप्; ३० चतुष्पदा उष्णिक्; ३१ विपरीतपादलक्ष्मा षट्पदा त्रिष्टुप् ॥

HYMN II

Seer—Atharvan; Sucject matter-Bhava etc. Metre—1 Paratijagati Viradjagati; 2 Anustubgarbha panchapada Pathyajagati; 3 Chatuspada Svaradusnik; 4, 5, 6, 7, 13, 15, 16, 21 Anustup; 6 Arshi Gayatri, 8 Mahabrihati; 9 Arshi Tristup; 10 Purakritih Tripada Viratristup; 11 Panchpada Jagatigarbha Viratshakvari; 12 Bhuriktristup; 14, 17-19, 23, 26, 27 (Tripada) viradgayatri; 20 Bhurik Gayatri; 22 Vishampad-

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laksma Tripada Mahabrihati; 24, 29, Jagati; 25 Panchpadatishakvari 28 Tristup; 30 Chatuspada ushnik; 3 Viparit Padlaksma Shatpaada Trustup.

भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम् ।
प्रतिहितामायतां मा वि स्राष्टं मा नो हिंसिष्टं
द्विपदो मा चतुष्पदः ॥ १ ॥

Let (Bhavasarvau) these two kinds of powers of igneous substance constructive and destructive be the means of our happiness. Let not them be aggressive upon us. These two are the protectors of creatures and cattlees and we have all praise for them. Let not they use their lethal power upon us let not they kill our bipeds and let not our quadruped.

शुने क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो
ये च कृष्णा अविष्यवः । मक्षिकास्ते पशुपते वयांसि
ते विघसे मा विदन्त ॥ २ ॥

Let not this cattle-protecting fire make our bodies to be eaten by dog, jackal, carrion-kites or valtures, and black crows. Its ies and flits birds let not obtain them (the bodies) as their eatables.

क्रन्दाय ते प्राणाय याश्च ते भव रोपयः ।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य ॥ ३ ॥

We express our great appreeiation for the vital air producting voice caused by this immortal dreadful fire which may be scientifically used in thousand ways. All so we accept the effective powers of this fire.

पुरस्तात् ते नमः कृण्म उत्तरादधरादुत ।
अभीवर्गाद् दिवस्पर्यन्तरिक्षाय ते नमः ॥ ४ ॥

We express our appreciation for this fire coming from east,

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coming from north and coming from beneath. We praise it coming from the void of space and atmospheric region.

मुखा॑य ते पशुपते॒ यानि॒ चक्षूं॑षि ते भव ।
त्वचे॑ रूपाय॑ संदृशे॑ प्रतीचीना॑य ते॒ नम॑: ॥ ५ ॥

We express our praises for this cattle-protecting fire for its that power which works in the mouth of all, for its that power which works in the eyes of all, which works in skin, which makgs all see the forms and which works in the back.

अङ्गे॑भ्यस्त उदराय॑ जिह्वायां॑ आस्या॒यि ते ।
द॒द्भ्यो गन्धाय॑ ते॒ नम॑: ॥ ६ ॥

We praise and describe with appreciation the fire for its that power which works in our mouth, in our limbs, in our belly, in our organ of speech and also for the power which works in our teeth and nose.

अस्त्रा॒ नील॑शिखण्डेन सहस्राक्षेण॑ वा॒जिना॑ ।
रु॒द्रेणा॑र्धकघाति॒ना॒ तेन॒ मा सम॑रामहि ॥ ७ ॥

We, the scientists can never wage war against this dreadful fire which emits out flames, creates blue flames has multifarious effect, is most effective, and is the destroyer of mortifying forces.

स नो॑ भवः परि॑ वृणक्तु वि॒श्वत॒ आप॑इवा॒ग्निः
परि॑ वृणक्तु नो॑ भवः । मा नो॑ऽभि
मां॑स्त॒ नमो॑ अस्त्वस्मै ॥ ८ ॥

Let this constructive fire save us from all sides like waters surrounding fire. Let it save us and let it not destroy us. Praisworthy is this fire.

चतुर्नमो॑ अष्टकृत्वो॑ भवाय॒ दश॒कृत्व॑: पशुपते॒ नम॑स्ते ।

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तवेमे पञ्च पशवो विभक्ता गावो अश्वाः
पुरुषा अजावयः ॥ ९ ॥

Our four time praises are due to this constructive fire the protector of cattle, our eight time and ten times appreciation is due its properties. It is the master of creatures and cattle therefore five categories these PASHUS are generally known; cows, horses, human beings, goat and sheep.

तव चतस्रः प्रदिशस्तव द्यौस्तव पृथिवी तवेदमुग्रोर्व१न्तरिक्षम् ।
तवेदं सर्वमात्मन्वद् यत् प्राणत् पृथिवीमनु ॥ १० ॥

The four directions are within the control of this fire and similarly are within the its control the solar system and grand earth. within its control exists vast tremendous firmament and fall within the jurisdiction of its control all that is conscious and that which breathes life on this earth.

उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवनान्यन्तः ।
स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः श्वानः
परो यन्त्वघरुदो विकेश्यः ॥ ११ ॥

This vast universe haveing all the creatures inhabited therein is under the control of the fire. It is that in which these all the worlds find their (respective) place. My praise is due to this cattle-protecting fire and may it be source of our happiness. Let jackals, wild beasts, dogs and crying women with opened hair to be way from us.

धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिन् ।
रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशी३तः ॥ १२ ॥

The all-pervading fire (Shikhandin) holds by it they inflictious power which may kill hundreds and thousands which is endowed with most scorching fatal heat. this weapon of fire known as the weapon of natural physical forces (if used) consume all. We accept its effectivity where ever be it working.

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यो३भियातो निलयते त्वां रुद्र निचिकीर्षति ।
पश्चादनुप्रयुङ्क्षे तं विद्धस्य पदनीरिव ॥ १३ ॥

This fire (used as fatal weapon) followes to overpower the weapon which attacked by it moves away and wants to make it ineffective like the tracing of food prints of wounded one.

भवारुद्रौ सयुजा संविदानावुभावुग्रौ चरतो वीर्याय ।
ताभ्यां नमो यतमस्यां दिशी३तः ॥ १४ ॥

These constructive fire and destrictive fires and accordant and allied in their operations. Both are powerful and function for great performances. We praise both of them where ever they be carrying out their functions.

नमस्तेऽस्त्वायते नमो अस्तु परायते ।
नमस्ते रुद्र तिष्ठत आसीनायोत ते नमः ॥ १५ ॥

We the scientist praise them working out their function better and carrying out it there. We describe their working when they are at start and when they are at rest.

नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा ।
भवाय च शर्वाय चोभाभ्यामकरं नमः ॥ १६ ॥

We praise these two constructive and destructive igneous substances in the evening, at down, in night and day.

सहस्राक्षमतिपश्यं पुरस्ताद् रुद्रमस्यन्तं बहुधा विपश्चितम् ।
मोपाराम जिह्वयेयमानम् ॥ १७ ॥

We do not use any bad word with our toungue for this fire which possesses thousand powers, which is the object of analytical investigation which tremendously luminouse and which darts the source of eyesight.

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श्वावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम् ।
पूर्वे प्रतीमो नमो अस्त्वस्मै ॥ १८ ॥

We, the scientists foremost investigate (into the properties of the fire), which is all-pervading, possessing magnetic power, and having no string to its effectivity. This has the power of infliction and it is that dreadful substance which operates in spreading the rays of shining sun.

मा नोऽभि स्रा मत्यं देवहेतिं मा नः क्रुधः पशुपते नमस्ते ।
अन्यत्रास्मद् दिव्यां शाखां वि धूनु ॥ १९ ॥

May not (by God's grace) this fire protecting creating cast its uniques mortifying weapon or power to destroy or set at rest our activities. May not it do our harm and may it employ its wonderful power elesewhere besides us needed to be used. We praise this power of fire.

मा नो हिंसीरधि नो ब्रूहि परि णो वृङ्ग्धि मा क्रुधः ।
मा त्वया समरामहि ॥ २० ॥

This constructive ignious substance does not do any harm to us, this make us to speak, protects us and does make us angry. We cau not fight against this fire.

मा नो गोषु पुरुषेषु मा गृधो नो अजाविषु ।
अन्यत्रोग्र वि वर्तय पियारूणां प्रजां जहि ॥ २१ ॥

May not this fire tend towards our cows and men to destroy them and may not towards our goats and sheep. Let this fierce fire take its course towards those other things and let it destroy the bulk of biting diseases and their germs.

यस्य तक्मा कासिका हेतिरेकमश्वस्येव वृषणः क्रन्द एति ।
अभिपूर्वं निर्णयते नमो अस्त्वस्मै ॥ २२ ॥

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We use to praise the properties of this fire which previously make its way and whose fatal weapon is fever and cough like the neighing of a strong stallion this assails one.

यो३न्तरिक्षे तिष्ठति विष्टभितोऽयज्वनः प्रमृणन् देवपीयून् ।
तस्मै नमो दशभिः शक्वरीभिः ॥ २३ ॥

We utilize by ten time strength of ours this fire which destroying integrating disintegrating forces of physical bodies and elements stands estableshed in firmament.

तुभ्यमारण्याः पशवो मृगा वने हिता हंसाः सुपर्णाः
शकुना वयांसि । तव यक्षं पशुपते
अप्स्व१न्तस्तुभ्यं क्षरन्ति दिव्या आपो वृधे ॥ २४ ॥

It is due to the power of this fire that wild beasts and sylvan creatures placed in the forest and small birds, swans and eagles are living established. The substance of this fire is protecting creatures, found in the waters. The showers from sky come down to prove its glory.

शिंशुमारा अजगराः पुरीकया जषा मत्स्या रजसा
येभ्यो अस्यसि । न ते दूरं न परिष्ठास्ति ते भव सद्यः
सर्वान् परि पश्यसि भूमिं पूर्वस्माद्धं-
स्युत्तरस्मिन् समुद्रे ॥ २५ ॥

Porpoises, enomus serpent, tortoises, fishes and other aqueic creatures on whom this fire has its control are neither for from it nor they can be aloof from it. This fire has its influence on all. It permeates its substance in the earth from atmospheric ocean to this global ocean.

मा नो रुद्र तक्मना मा विषेण मा नः सं स्रा दिव्येनाग्निना
अन्यत्रास्मद् विद्युतं पातयैताम् ॥ २६ ॥

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Let not this fire trouble us with fever, let it not trouble us with poisonous effect of diseases and letit not trouble us with heat which comes down from heavenly region. Let it fall its lightning bolt elsewhere besides us.

भवो दिवो भव ईशे पृथिव्या भव आ पप्र उर्व१न्तरिक्षम् ।
तस्मै नमो यतमस्यां दिशी३तः ॥ २७ ॥

This constructive firy substance has its control over heavenly region, it has its control over earth and it pervades vast firmament. Our praise is due to it wherever it exists.

भवं राजन् यजमानाय मृड पशूनां हि पशुपतिर्बभूथ ।
यः श्रद्दधाति सन्ति देवा इति चतुष्पदे
द्विपदेऽस्य मृड ॥ २८ ॥

This resplendent fire gives happiness to the men who perfroms Yajna. Really it is the masterly protector of cattles. It prereserves bipeds and quadrupeds of the man who confirms this truth that natural physical forces are existant in the world (and takes use of them through knowledge of them),

मा नो महान्तमुत मा नो अर्भकं मा नो वहन्तमुत
मा नो वक्ष्यतः । मा नो हिंसीः
पितरं मातरं च स्वां तन्वं रुद्र मा रीरिषो नः ॥ २९ ॥

May not this fierce fire (by Gods grace) harm among us the elders, the youngsters our bearers and our supporters. May not it harm our father and mother and may not harm to our bodies.

रुद्रस्यैलबकारेभ्योऽसंसूक्तगिलेभ्यः ।
इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥

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Let us utilize all effectual means against those diseases caused

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by this fire which like dogs of big mouths make one talk more articulately and inarticulately.

नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः ।
नमो नमस्कृताभ्यो नमः सम्भुञ्जतीभ्यः ।
नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं च नः ॥ ३१ ॥

Let us appreciate the the powers of fire which are the cause of sound, let us appreciate the powers of this fire which creates rays and light, let us appreciate the powers of this fire which creates thunderbolt and let us appreciate the powers of this fire which consume all the things. Our praise be due to the powers, qualities and actions of this fire and may there be happiness and fearlessness for us.

सू० ३(१) ॥ ऋषिः—अथर्वा । देवता—बार्हस्पत्यौदनः ॥ छन्दः—१, १४ आसुरी गायत्री; २ त्रिपदा समविषमा गायत्री; ३, ६, १० आसुरी पङ्क्तिः ४; ८ साम्न्यनुष्टुप्; ५, १३, १५, २५ साम्न्युष्णिक्; ७, १९-२२ प्राजापत्यानुष्टुप्; ९, १७, १८ आसुर्यनुष्टुप्; ११ भुरिगार्च्यनुष्टुप्; १२ याजुषी जगती; १६; २३ आसुरी बृहती; २४ त्रिपदा प्राजापत्या बृहती; २६ आर्च्युष्णिक्; २७, २८ साम्नी बृहती; २९ भुरिक् साम्नी बृहती; ३० याजुषी त्रिष्टुप्; ३१ अल्पशः पङ्क्तिरुत याजुषी ॥

HYMN. 3 (1)

Seer—Atharvan, subject matter--Barhaspatyaudanah Metres;—1, 14 Asuri Gayatri; 2 Tripada, Samvisama Gayatri; 3,6,10 Asuri Panktih; 4,8 Samnyanustup; 5,13,15, Samanyusnik; 7,19,22 Prajapatyanustup; 9,17,18 Asuri Anustup; 11 Bhurigarchyanustup; 12 Yajushi Jagati; 16,23, AsuriBrihati, 24 Tripada Prajapatya Brihati; 26, Archyusnik 27,28 Samnibrihati; 29 Bhurik Samni Brihati; 30 Yajushi Tristup; 31 Alpesha panktirut Yajushi

N. B. :—In this hymn has been given an imagiation showing comparison of the parts of Virat (luminous whole of

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the universe) with the various articles and thing of Yajna—Odana.

तस्यौदनस्य बृहस्पतिः शिरो ब्रह्म मुखम् ॥ १ ॥

Brihaspati, the cloud is the head of this *Odana* the luminous whole of the universe and void is the mouth of ethers.

द्यावापृथिवी श्रोत्रे सूर्याचन्द्रमसावक्षिणी सप्तऋषयः प्राणापानाः ॥ २ ॥

The heavenly region and the earth are its ears, the sun and moon like eyes, and the seven elements or stars like its vital airs in haled and exhaled.

चक्षुर्मुसलं काम उलूखलम् ॥ ३ ॥

It's eye is like pestle and its desire is like mortar.

दितिः शूर्पमदितिः शूर्पग्राही वातोऽपाविनक् ॥ ४ ॥

Dite, the disintegration is like winnowing basket and aditi, the integration is like that which holds it. The air is like sister.

अश्वाः कणा गावस्तण्डुला मशकास्तुषाः ॥ ५ ॥

Horses are like grain bits, cows are like rice and mosquitoes are like husks.

कब्रु फलीकरणाः शरोऽभ्रम् ॥ ६ ॥

Kabrus, various scenes are like peals and rain vapoors are like reeds.

श्याममयोऽस्य मांसानि लोहितमस्य लोहितम् ॥ ७ ॥

The black iron is like its flesh and the copper is like its blood.

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त्रपु भस्म हरितं वर्णः पुष्करमस्य गन्धः ॥ ८ ॥

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Tin is like its ashes, gold is like its colour and blue lotus flower like its scent.

खलः पात्रं स्फ्यावंसावीषे अनूक्ये ॥ ९ ॥

The threshing floor is its pot, two wooden swords are its shoulders and the two roads of the carts are its back—bones.

आन्त्राणि जत्रवो गुदा वरत्राः ॥ १० ॥

Collar bones are its entrails and straps are its intestines.

इयमेव पृथिवी कुम्भी भवति
राध्यमानस्यौदनस्य द्यौरपिधानम् ॥ ११ ॥

This earth becomes cauldron and heaven the cover of this Odana when being cooked.

सीताः पर्शवः सिकता ऊबध्यम् ॥ १२ ॥

Furrows are its ribs and sandy soils are the contents of its stomach.

ऋतं हस्तावनेजनं कुल्योपसेचनम् ॥ १३ ॥

The law eternal is its handwashing water and rivers, canals are its sprinkling—water.

ऋचा कुम्भ्यधिहितार्त्विज्येन प्रेषिता ॥ १४ ॥

The cauldron is put on the fire and has been shaken by Yajurveda

ब्रह्मणा परिगृहीता साम्ना पर्यूढा ॥ १५ ॥

This cauldron has been held by Atharva Veda and has been covered by Sama Veda.

बृहदायवनं रथन्तरं दर्विः ॥ १६ ॥

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Brihat Saman is mixing rod and Rathantara saman is ladle.

ऋतवः पक्तार आर्तवाः समिन्धते ॥ १७ ॥

Seasons are the cook of it and the day of the seasons kindle the fire.

चरुं पञ्चबिलमुखं घर्मो३ऽभीन्धे ॥ १८ ॥

The heat boils the rice of *Odana* kept in the caulabon which has five openings.

ओदनेन यज्ञवचः सर्वे लोकाः समाप्याः ॥ १९ ॥

Through this *Odana* all the worlds or states described as attainable in result of the Yajna—performance are won.

यस्मिन्त्समुद्रो द्यौर्भूमिस्त्रयोऽवरपरं श्रिताः ॥ २० ॥

This is the *Odana* in which rest the three ocean, and the heaven and earth in order of being above and below.

यस्य देवा अकल्पन्तोच्छिष्टे षडशीतयः ॥ २१ ॥

It is this *Odana* in residue of which there are gaining their powers the six times eighty worldly forces.

तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान् ॥ २२ ॥

O Man of learning I ask you, the gory and magnitude of this *Odana*.

स य ओदनस्य महिमानं विद्यात् ॥ २३ ॥

This can say he who knows the magnitude of this *Odana*.

नाल्प इति ब्रूयान्नानुपसेचन इति नेदं
च किं चेति ॥ २४ ॥

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The knower can not say it smal and nor can he say it devoid of moistering sauce; not this nor and anyting whatever.

यावद् दाताभिमनस्येत तन्नाति वदेत् ॥ २५ ॥

He can not declare it to be greater than the giver imagines it to be.

ब्रह्मवादिनो वदन्ति पराञ्चमोदनं प्राशी३ः
प्रत्यञ्चा३मिति ॥ २६ ॥

The spiritualists knowing Supreme Being say—have you averted Odana or the Odana turned hitherward?.

त्वमोदनं प्राशी३स्त्वामोदना३ इति ॥ २७ ॥

Have you eaten the Odana or the Odana has eaten you ?

पराञ्चं चैनं प्राशीः प्राणास्त्वा हास्यन्तीत्येनमाह ॥ २८ ॥

He says to one : If you have eaten this Odana averted your inward breath will leave you.

प्रत्यञ्चं चैनं प्राशीरपानास्त्वा हास्यन्तीत्येनमाह ॥ २९ ॥

If you have eaten this turned hitherward your Apana will leave you; he says to this one.

नैवाहमोदनं न मामोदनः ॥ ३० ॥

I indeed have not eaten the *Odana* nor has the *Odana* eaten me.

ओदन एवौदनं प्राशीत् ॥ ३१ ॥

Really, the *Odana* has eaten the *Odana*.

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सू० ३(२) ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—३२, ३८, ४१ (प्र०), ३२-४९ (स०) साम्नी त्रिष्टुप; ३२, ३५ ४२ (द्वि०), ३२-४९ (तृ०), ३३, ३४, ४४-४८ (पञ्च०) एकपदाऽऽसुरी गायत्री; ३२, ४१, ४३, ४७ (च०) दैवी जगती; ३८, ४४, ४६ (द्वि०), ३२, ३५-४३, ४९ (पञ्च०) एकपदाऽऽसुर्यनुष्टुप्; ३२-४९ (ष०) साम्न्यनुष्टुप; ३३-३६, ३९, ४०, ४२-४९ (प्र०) आर्च्यनुष्टुप्; ३७ (प्र०) साम्नी पङ्क्तिः; ३३, ३६, ४०, ४७, ४८ (द्वि०) आसुरी [बृहती; ३३, ४४ (च०) आसुरी] जगती; ३४, ३७, ४१, ४३, ४५ (द्वि०) आसुरी पङ्क्तिः; ३४ (च०) आसुरी त्रिष्टुप्; ३५, ४६, ४८ (च०) याजुषी गायत्री; ३६, ३७, ४० (च०) दैवी पङ्क्तिः; ३८, ३९ (चतु०) प्राजापत्या गायत्री; ३९ (द्वि०) आसुर्युष्णिक; ४२, ४५, ४९ (च०) दैवी त्रिष्टुप्; ४९ (द्वि०) एकपदा भुरिक् साम्नी बृहती ॥

HYMN 3 (2)

Seer—Atharvan. subject matter—as described in the verses. Metre—32,38.41 (प्र), 32—49 (स) Samani Tristup; 32,35,42 (द्वि) 32,49 (तृ) 33,34,44,48 (पंच) Ekapada Asurigayatri 32,41,43,47 (च) Daivi Jagati; 38,44,46 (द्वि), 32,35,43-49 (पंच) Samanyanustup; 33, 36, 39, 40, 42, 49 (प्र) Archyanustup; 37 (प्र) Samnipanktih; 33,36,40,47,48 (द्वि) Asuri Brihati—33, 44 (च) Asurijagati; 34,37,41,43,45 (द्वि) Asuri panktih; 34 (च) Asuritristup; 35,46,48 (च) Yajusigayatri; 36;37,40 (च) Daivi Panktih; 38,39 (द्वि) Prajapatya Gayatri; 39 (द्वि) Asuryusnik; 42,45,49 (च) Daivi Tristup; 49 (द्वि) Ekapada Bhurik Samni Brihati.

ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
बृहस्पतिना शीर्ष्णा । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।

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सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३२ ॥

Wise man tell to one, hence you eat this Odana with a different head from that with which the Rishis celebrated with Vedic knowledge eat it, your children, recokoning from eldest will die. He replies—I do not eat this *Odana* turned downward and nor I eat it turned away, nor turned hitherward. I eat it with the head called *Brihaspati* and obtain it by the same. Therefore this *Odana* is complete in all its parts and in all its aspects. One who knows this *Odana* likewise is perfect in all his limbs, all joints and in his body.

ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः

प्राश्नन् बधिरो भविष्यसीत्येनमाह ।

तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।

द्यावापृथिवीभ्यां श्रोत्राभ्याम् ।

ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।

एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।

सर्वाङ्ग एव सर्वपरुः सर्वतनूः

सं भवति य एवं वेद ॥ ३३ ॥

Thence, the wiseman tell to one, you eat this *Odana* with a different ears from those with which the Rishis (seers) celebrated with vedic knowledge eat it, you will be deaf. Replies he, I do not eat this *Odana*...............(as in 32). I eat it with the ears called heaven and earth and obtained it by the same. Therefore this Odana etc. (as in verses 32)

ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयःप्राश्नन्।

अन्धो भविष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं न पराञ्चं

न प्रत्यञ्चम् । सूर्याचन्द्रमसाभ्यामक्षीभ्याम् ।

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ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३४ ॥

Wise man tell to one thence you eat this *Odana* with a different eyes from those with which the seers celebrated with vedic wisdom eat it, you will be blind. Replies he, I do not eat this Odana......... with the eyes called the sun and moon.........etc.

ततश्चैनमन्येन मुखेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
मुखतस्ते प्रजा मरिष्यतीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
ब्रह्मणा मुखेन । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३५ ॥

Wise man tell.............etc,...........with a different mouth, you offspring will die reckoning from the head...........with the mouth called Brahma.........etc.

ततश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन् ।
जिह्वा ते मरिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
अग्नेर्जिह्वया । तयैनं प्राशिषं तयैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः । सर्वाङ्ग एव
सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ३६ ॥

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Wise man etc...........with different tongue...............your tongue will die. Replies he etc.........with the tongue of Agni (the fire)...........

ततश्चैनमन्यैर्दन्तैः प्राशीर्येश्चैतं पूर्व ऋषयः प्राश्नन् ।
दन्तास्ते शत्स्यन्तीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
ऋतुभिर्दन्तैः । तैरेनं प्राशिषं तैरेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३७ ॥

Wise man etc...........with different teeth.........your teeth will fall out.........with teeth called season......

ततश्चैनमन्यैः प्राणापानैः प्राशीर्येश्चैतं पूर्व ऋषयः प्राश्नन् ।
प्राणापानास्त्वा हास्यन्तीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
सप्तऋषिभिः प्राणापानैः । तैरेनं प्राशिषं तैरेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३८ ॥

Wise man etc......with different vital airs......your vital airs will leave you.........with the vital airs called seven Rishis.

ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।

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अन्तरिक्षेण व्यचंसा। तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ३९ ॥

Wise man etc......with different expanse......tuberculosis will destroy you......with the expanse known as firmament.........

ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
विद्युत् त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम्।
दिवा पृष्ठेन। तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४० ॥

Wise man etc...with different back......lightning will kill you......with back konwn as heaven.........

ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
कृष्या न रात्स्यसीत्येनमाह। तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम्।
पृथिव्योरसा। तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४१ ॥

Wise man etc...with different breast...you will now grow in strength with agriculture......with breast known as earth....

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ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
उदरदारस्त्वा हनिष्यतीत्यैनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
सत्येनोदरेण । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४२ ॥

Wise man etc., with different belly...colic will destroy you...
...with belly known as truth......

ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन् ।
अप्सु मरिष्यसीत्यैनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
समुद्रेण वस्तिना । तेनैनं प्राशिषं तेनैनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४३ ॥

Wise man etc....with different abdomen....you will die in water...with the abdomen called as sea......

ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन् ।
ऊरू ते मरिष्यत इत्यैनमाह । तं वा अहं नार्वाञ्चं
न पराञ्चं न प्रत्यञ्चम् ।
मित्रावरुणयोरूरुभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ॥ ४४ ॥

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Wise man etc...with different thighs...the most of you will perish...with thighs known as Mitra—varuna, the hydrogen and oxygen...

ततश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन् । स्रामो भविष्यसीत्येनमाह । तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
त्वष्टुरष्ठीवद्भ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४५ ॥

Wise man etc,...with different knees...you will become lame... with the kness of Tvastar, the sun.....

ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन् । बहुचारी भविष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
अश्विना पादाभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४६ ॥

Wise man etc....with different feet....you will become a wanderer...with the feet of Ashvina, the Prana and Apana...

ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन् । सर्पस्त्वा हनिष्यतीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।

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सवितुः प्रपदाभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४७ ॥

Wise man etc...with different fore—parts of the feet.........a snake will kill you....with the fore—parts of the feet of sun ....

ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन् । ब्राह्मणं हनिष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् ।
ऋतस्य हस्ताभ्याम् । ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम् ।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः ।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४८ ॥

Wise man etc....with different hands...you will kill the Brahman, the master of the Vedic speech....with the hands of eternal law.........

ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन् ।
अप्रतिष्ठानोऽनायतनो मरिष्यसीत्येनमाह ।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम् । सत्ये प्रतिष्ठाय ।
तयैनं प्राशिषं तयैनमजीगमम् । एष वा ओदनः
सर्वाङ्गः सर्वपरुः सर्वतनूः । सर्वाङ्ग एव सर्वपरुः सर्वतनूः
सं भवति य एवं वेद ॥ ४९ ॥

Wise man etc...with different stamina or basis...you will die loosing your stamina or without place to stand or rest.... with firm stand in truth, I eat this *Odana* And obtain it

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throgh the same. Therefore this Odana is complete in all its parts and in all its aspects, one who knows this Odana likewise is perfect in all his limbs, all his joints and in his body.

सू० ३(३) ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—५० आसुर्यनुष्टुप्; ५१ आर्च्युष्णिक्; ५२ त्रिपदा भुरिक् साम्नी त्रिष्टुप्; ५३ आसुरी बृहती; ५४ द्विपदा भुरिक् साम्नी बृहती; ५५ साम्न्युष्णिक्; ५६ प्राजापत्या बृहती ॥

HYMN 3(3)

Seer—Atharvan. Subjeet matter—same as described in the verses; Metres. 50 Asuryanustup 51 Archyusnik ; 52 Tripada Bhurik Samni Tristup, 53 Asuri Brihati, 54 Dvipada Bhurik Samani Brihati; 55 Samnyusnik; 56 Prajapatyabrihati.

एतद् वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥

Whatever is this Odana, it is the whole of the earth, the sun and other great worlds.

ब्रध्नलोको भवति ब्रध्नस्य विष्टपि श्रयते
य एवं वेद ॥ ५१ ॥

He who knows like-wise he comes like the sun and get shelter in the place or body of light and happiness.

एतस्माद् वा ओदनात् त्रयस्त्रिंशतं लोकान्
निरमिमीत प्रजापतिः ॥ ५२ ॥

Prajapatih, the Lord of the Universe creates 33 *Devas* the luminous physical forces of the universe.

तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥

The Lord of the universe reveals the method of Yajna for the knowledge of these devas.

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स य एवं विदुषे उपद्रष्टा भवति प्राणं रुणाद्धि ॥ ५४ ॥

One who finds fault with the man who is compitent in knowing this *Odana*, stops his own life—breath.

न च प्राणं रुणाद्धि सर्वज्यानिं जीयते ॥ ५५ ॥

He not merely stops his life breath but he ruin his whole life.

न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥

He not only ruins his life but becomes deprived of his vital airs before the arrival of old age.

N. B. :—The hymns concerned with *Odana* are very mysterious. To explode the mystery enclothed in the verses requires serious thinking over them as well as a keen sight into their interior treasure of knowledge. These hymn are pregnant with spiritual knowledge with a special reference to the plan, creation and purpose of this Cosmos. Cosmic order is itself full of many complexities. These are augmented with the equal tedium of the Yajna procedure. Without knowing the Yajna form and its procedure one cannot know the knowledge described in the verses. Equally without knowing the Cosmic order one cannot be able to know the real form of Yajna. Spiritual intention is also required to drive deep in the heart of the verses. Here in these hymns there is no reflection of the unity or oness of the *Bhoktar* and BHOGA. Nor there is the oneness of God, world and the observer of the world of the jivas.

The enjoyment of the world should be enjoyed very carefully and intelligently. Undue indulgence and absorption in it is injurious and it spoil the organs and enjoying capacity of enjoyer. This *Odana* is the *Odana* for whose importance and magnitude Divinity is responsible exclusevely. The Odana can not be eaten by the eaters, it eats out itself and ruins the laters if they eat it indiscriminately. This Odana the heterogeneous whole—complex of

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universe consumes itself to return to the homogeneous primal state of material cause—the Prakriti.

The last verses of hymns give the clue to penetrate the mystery. In them it has been unequivocally and distinctly described—"the Lord of the Universe creates the 33 elements of the world from this Odana and he reveals the procedure of Yajna for attaining the knowledge of them."

सू० ४ ।। ऋषि:—भार्गवो वैदर्भि: ।। देवता—प्राण: ।। छन्द:—१ शङ्कुमत्यनुष्टुप्; २-७, ९-१३, १६-१९; २३-२५ अनुष्टुप्; ८ पथ्या पङ्क्ति:; १४ निचृदनुष्टुप्; १५ भुरिगनुष्टुप्; २० अनुष्टुब्गर्भा त्रिष्टुप्, २१ मध्येज्योतिर्जगती; २२ त्रिष्टुप्, २६ बृहतीगर्भाऽनुष्टुप् ।।

HYMN. IV

Seer—Bhargva Vaiderbhi. Subject matter—Prana Metre.—1. Shankumatyanustup; 2-7, 9, 13, 16-19, 23-25 Anustup; 8 Pathya Panktih 14 Nichridanustup; 15 Bhuriganustup; 20 Anustubgarbha Tristup, 21 Madhyajyotirjagati, 22 Tristup; 26 Brihatigarbha Anustup.

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ १ ॥

I describe glory of Prana, the Cosmo-physical vitality which has under its jurisdiction of control the whole universe. It is the controller of all. It is that on which the whole depends.

नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे ।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥ २ ॥

I describe the glory of *Prana*, the Cosmo-physical vitality for its roar, for its thunder-peal and lightning. I accept the importance of *Prana* for sending rains on the earth.

यत् प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः ।

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प्र वीयन्ते गर्भान् दधतेऽथो बह्वीर्वि जायन्ते ॥ ३ ॥

When this *Prana* through thunder roars towards the herbacious plants, the herbs gain strength, become pragnant with vitality and grow exuberantly.

यत् प्राण ऋतावागतेऽभिक्रन्दत्योषधीः ।
सर्वं तदा प्र मोदते यत् किं च भूम्यामधि ॥ ४ ॥

When, on the arrival of rainy season this *Prana* roars towards the herbs all the things upon the surface of earth are joyful.

यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम् ।
पशवस्तत् प्र मोदन्ते महो वै नो भविष्यति ॥ ५ ॥

When this *Prana* pours down the flood of rain upon the grand earth the cattle and beasts rejoice and realize that there will be great strength to them.

अभिवृष्टा ओषधयः प्राणेन समवादिरन् ।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः ॥ ६ ॥

The herbacious plants watered by the rain of *Prana* show their accordance with Prana as it increases the life of them and makes them flagrant.

नमस्ते अस्त्वायते नमो अस्तु परायते ।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः ॥ ७ ॥

We express our praise for the Prana when it comes near, and when it departs hence. Our admiration for Prana goes on when it is in stability and when at rest.

नमस्ते प्राण प्राणते नमो अस्त्वपानते ।पराचीनाय ते नमः
प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः ॥ ८ ॥

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We accept the importance of Prana at every breath that it inhails and the breath that it exhails. We express our praise for the Prana at its functioning back and at its functioning in-front. Our praise is due to it under all its circumstances.

या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।
अथो यद् भेषजं तव तस्य नो धेहि जीवसे ॥ ९ ॥

Let this *Prana* give to us its strength which is great and dear, its strengthning vigour which is dearer to all and its healing balm to make us live long.

प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम् ।
प्राणो ह सर्वस्येश्वरो यच्च प्राणति यच्च न ॥ १० ॥

Prana covers with protection all the creatures like father to his son. Prana has its control on whatever breathes and whatever does not breathe.

प्राणो मृत्युः प्राणस्तक्मा प्राणं देवा उपासते ।
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत् ॥ ११ ॥

Prana is death, Prana is fever and all the organic limbs and creaturee have their contact with Prana. This Prana Places in the good and lofty state of health the man who establishes the truth, the working of Prana in him intact.

प्राणो विराट् प्राणो देष्ट्री प्राणं सर्व उपासते ।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम् ॥ १२ ॥

Prana is *Virat*, it is Destri and it is why all the things have their connection with Prana. Prana is called as Sun, as Moon and Prajapati, the Protector lord of the creatures.

प्राणापानौ व्रीहियवावनड्वान् प्राण उच्यते ।
यवे ह प्राण आहितोऽपानो व्रीहिरुच्यते ॥ १३ ॥

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The inhaling and exhaling breath are called rice and barley. Prana is called *Anadwan*, the most powerful thing. The Prana is laid in barley and Apana in the rice.

अपानति प्राणति पुरुषो गर्भे अन्तरा ।
यदा त्वं प्राण जिन्वस्यथ स जायते पुनः ॥ १४ ॥

The jiva in mothers womb draws vital breath and sends it out. When this Prana quickens the babe in womb it comes out of the womb (takes birth).

प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते ।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥ १५ ॥

The enlightened persons call *Matrishvan*, the air spreading in firmament, as Prana, Vat, the air is also called Prana. The past and present are based on this Prana and on it depends everything.

आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि ॥ १६ ॥

All the herbacious plants knownas Atharvana Angirasa Daiva and Manushyaja grow luxuriairtly when Prana quicknes them.

N. B. :—These names are given to these plants according to their effectual qualities, nature and action. Atharvan and Angiras is not proper name. They are the name of air and fire etc.

यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम् ।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः ॥ १७ ॥

When this Prana pours down the water on the grand earth

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through rain the herbs, and all those plants and creepers which grow on the earth spring and grow.

यस्ते प्राणेदं वेद यस्मिंश्चासि प्रतिष्ठितः ।
सर्वे तस्मै बलिं हरानमुष्मिल्लोक उत्तमे ॥ १८ ॥

One who knows this power of the Prana, and in whom this Prana is well established (through the forces and practice of Yoga) has his presents and felicitations from all the people.

यथा प्राण बलिहृतस्तुभ्यं सर्वाः प्रजा इमाः ।
एवा तस्मै बलिं हरान् यस्त्वा शृणवत् सुश्रवः ॥ १९ ॥

As all the creatures present their parts and tributes to this Prana so, well they present their tributes to him to bring into action the qualitiees of Prana and is the master of its science.

अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः ।
स भूतो भव्यं भविष्यत् पिता पुत्रं
प्र विवेशा शचीभिः ॥ २० ॥

This Prana which plays its parts in the organs etc. operates its functions in the embryo. It is that which existed in past and same to same it exists in present and in future. As father enters the form of his son by his potentialities so this Prana (in the bodies coming out in future).

एकं पादं नोत्खिदति सलिलाद्धंस उच्चरन् ।
यदङ्ग स तमुत्खिदेन्नैवाद्य न श्वः स्यान्न रात्री नाहः
स्यान्न व्युच्छेत् कदा चन ॥ २१ ॥

This Prana as the sun rising (on earth) from the sky does not withdraw its one foot of rays from it. O People ! If it withdraw that also there will no today and tomorrow, no day and no night and no dawn to shine.

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अष्टाचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥ २२ ॥

This Prana as Prajapati, the cosmo-psysic energy eightwheeled single-fellied, thousand poked moves forward and backward. With its half it creates the whole cosmos, what sign is to let us know the other half.

N. B. :—Eight plexuses in the body are called eight wheals. One single body is one felly and there are many forces working in body and mind. This similarity is also traced in the world. Eight Prakriti Vikriti are the eight wheels while one material cause is one felly. Hundreds and thousands of causes and forces are working in the world in which this Prana moves The one half of it is known while other is inexplicable.

यो अस्य विश्वजन्मन ईशे विश्वस्य चेष्टतः ।
अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽस्तु ते ॥ २३ ॥

Our praise is due to the Prana whlch possesses very quick movements among others and which has control over all that is born in this world and that which moves.

यो अस्य सर्वजन्मन ईशे सर्वस्य चेष्टतः ।
अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु ॥ २४ ॥

The Prana who rules over this universe of varied sorts that stirs and moves and which remains stable with soul always alert and firm.

ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते ।
न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन ॥ २५ ॥

This Prana straight among sleepers always wakes and never is laid at length. No one has ever heard that this Prana has been a sleep while other sleep.

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प्राण मा मत् पर्यावृतो न मदन्यो भविष्यसि ।
अपां गर्भमिव जीवसे प्राण बध्नामि त्वा मयि ॥ २६ ॥

Let not this Prana ever be separate from me. Let it not be strange to me. I bind this Prana on myself for life like water's germ the fire in the mid of waters.

सू० ५ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मचारी ॥ छन्दः—१ पुरोऽतिजागता विराड् गर्भा त्रिष्टुप्; २ पञ्चपदा बृहतीगर्भा विराट् शक्वरी; ३ उरोबृहती; ४, ५, २४ त्रिष्टुप्; ६ शाक्वरगर्भा चतुष्पदा जगती; ७ विराड्-गर्भा त्रिष्टुप्; ८ पुरोऽतिजागता विराड् जगती; ९ बृहतीगर्भा त्रिष्टुप्; १० भुरिक् त्रिष्टुप् ११, १३ जगती; १२ शाक्वरगर्भा चतुष्पदा विराडतिजगती; १४, १६-२२ अनुष्टुप्; १५ पुरस्ता- ज्ज्योतिस्त्रिष्टुप्; २३ पुरोबार्हता तिजागतगर्भा त्रिष्टुप्; २५ आर्च्युष्णिक् (एकावसाना); २६ मध्येज्यो तिरुष्णिग् गर्भा त्रिष्टुप् ॥

HYMN V

Seer—Brahman. Subject matter—Brahmachari, one who observes continence. Metre: 1 Purotejagati Viradgarbha Tristup ; 2 Panchpada Brihatigarbha Virat Shakvari ; 3 Urobrihati 4, 5, 24 Tristup; 6 Shakvarigarbha Chatus-padajagati ; 7 Viradgarbha Tristup; 8 Purotijagati Viradja-gati ; 9 Brihatigarbha Tristup; 10 Bhurik Tristup; 11,13 Jagati ; 12 Shakvargarbha Chatuspada Virad Jagati; 14,16-22 Anustup; 15 Purastajjyoti Tristup; 23 Purobarhatatitjagat garbha Tristup; 25 Archyusnik; (Ekavasana) 26 Madhyajagati Usnikgarbha Tristup.

ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः
संमनसो भवन्ति । स दाधार पृथिवीं दिवं
च स आचार्यं१ तपसा पिपर्ति ॥ १ ॥

The Vedic student observing the vow of perfect chastity goes about exploring the earth and the heavens. All beneficent objects and forces of nature unite in ministering to him. He makes the earth and heaven (by his explorations) more and

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more useful to humanity. With the power of his austere and disciplined life be fulfils the aspirations of his precepter.

ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे ।
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः
षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति ॥ २ ॥

Protectors of human society, men wishing for success in life, and those well-versed in the affairs of the world have always in different ways to follow the man of subdued passions given to the pursuit of Vedic learning. May, the diligent six thousand three hundred and thirty three supporters also allow themselves to be led by him, for, he fulfils, by his mortified and regulated life, (the wishes of) all those aspire after success,

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं
द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

The preceptor admits him to his college and keeps him in his shelter and watchful attention for three days and three nights. When his course of study is completed the learned eagerly assemble to see him.

इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण
लोकांस्तपसा पिपर्ति ॥ ४ ॥

This first stick stands for earth, the second for heaven and he fills the firmament with third. The Vedic student with this fuel for the *Havana*, with his girdle, his hard work and his austerity renders all the worlds perfect.

N. B. :—These sticks give the idea that through them the Brahmachari attain the knowledge of these three regions which include all the spheres of knowledge.

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पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च
सर्वे अमृतेन साकम् ॥ ५ ॥

The Vedic student by his studies, becomes renowned in good time and putting off lustre attain high esteem among men, From him springs the most excellent celestial lore of interpreting the Veda, the Eternal revealed law, and ever increasing wealth. All the wise also attain eternal bliss through his help.

ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो
दीक्षितो दीर्घश्मश्रुः । स सद्य एति पूर्वस्मादुत्तरं समुद्रं
लोकान्त्संगृभ्य मुहुराचरिक्रत् ॥ ६ ॥

Shining with the brilliency of true learning (though) clad in dark-coloured (and coarse) garments, having taken the vows of an initiate (a full fledged graduate) with a flowing beard and moustaches, the student of the ternal Vedic lore, now lanches at once upon his life's voyage on the vast and deep sea of the house—halding stage, having before, successfully come out of the equally unfathomable student stage. By his virtuous life he brings together all the worlds in his own person, and always challanges the attention of all (both by his sane advice and exemplary life).

ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

Revealing by his life and teaching the principles of Vedic lore the science of the vital airs, the sciences, regarding the world of creatures, the science which treats of the nature of God, the Revealer of all the worlds and the Lord of all creatures in his Highest Beatific state, the Vedic Student, lying hidden and growing day by day as a foetus in knowledge of God, the source of salvation, becomes most brilliant like the Sun and suppresses all that are heretically inclined.

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आचार्यस्ततक्ष नभसी उभे इमे उर्वी गंम्भीरे पृथिवीं दिवं च
ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः
संमनसो भवन्ति ॥ ८ ॥

The master renders more useful both these vast and profound regions which are united with each other. namely, the earth and the heavens. The Vedic student by his austerities protects them and all beneficent forces of nature cooperate in him (towards his good).

इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं च ।
ते कृत्वा समिधावुपास्ते तयोरार्पिता
भुवनानि विश्वा ॥ ९ ॥

It is the Brahmacharin who is the first to get this spacious earth and the heavens as his alms which he offers as two sticks in the Yajna fire and worships God, (As) all the worlds are established in these two (they also fall to his share).

अर्वागन्यः परो अन्यो दिवस्पृष्ठाद् गुहा निधी
निहितौ ब्राह्मणस्य । तौ रक्षति तपसा ब्रह्मचारी
तत् केवलं कृणुते ब्रह्म विद्वान् ॥ १० ॥

The two treasuries of divine lore kept concealed, one this side and the other beyond the other side of the heavens (Ether). The Vedic student, with his fervour protects the two and knowing the Supreme being make him alone the object to serve.

अर्वागन्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे।
तयोः श्रयन्ते रश्मयोऽधि दृढास्तानाा
तिष्ठति तपसा ब्रह्मचारी ॥ ११ ॥

The heats proceeding from these two fires, one here on the

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earth and the other far way from it. meet between two interrelated regions the earth and the heavens. Their rays firmly resort to earthly objects, and the continent Vedic student by his austere life, benefits himself by them as well as makes them more useful to others.

अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार ।
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन
जीवन्ति प्रदिशश्चतस्रः ॥ १२ ॥

Like brown cloud that roaring noisily moves about between light and darkness and pouring down rain on mountains and plains brings great fertility to the earth the Vedic student going about on summits of the mountains and low land wherever there are people—preaching at the top of his voice pours down true knowledge everywhere and like the sun dispelling the darkness of ignorance imparts great strength to the earth whereby creatures in all the quarters live.

अग्नौ सूर्ये चन्द्रमसि मातरिश्वन् ब्रह्मचार्य१प्सु
समिधमा दधाति । तासामर्चींषि पृथगभ्रे चरन्ति
तासामाज्यं पुरुषो वर्षमापः ॥ १३ ॥

(God the sustainer of the universeis) the Divine Brahmachari (who) puts heat, energy everywhere-in fire, in the Sun, in the Moon, in the atmosphere, in the waters. The spreading flames of these waters are seen in moving in the clouds in various ways and their essence appears ultimately in the form of rain, human beings and other creatures.

आचार्यो मृत्युर्वरुणः सोम ओषधयः पयः ।
जीमूता आसन्त्सत्वानस्तैरिदं स्व१राभृतम् ॥ १४ ॥

God ordains everything for the good of the creatures, rain, moonlight, death etc, accordidg, as thc universe, in His Omniscience needs. The Preceptor also should assume a similar role in discharging his duty towards those under

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him, sometimes putting down evil with the severity of death, sometimes imparting peace and dealing leniently like the cool and charming moon, as circumstances demand.

अमा घृतं कृणुते केवलमाचार्यो भूत्वा वरुणो
यद्यदैच्छत् प्रजापतौ । तद् ब्रह्मचारी प्रायच्छत्
स्वान्मित्रो अध्यात्मनः ॥ १५ ॥

A man of parts himself a former Brahmacharin, having an insight into human nature, assuming the role of the preceptor, should impart to his own circle (of pupils and friends) for use of whatever he desires he desires in God, the protector of creatures. This, his student of subdued passions, with due authority hands on in a friendly manner to his own friends.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः ।
प्रजापतिर्वि राजति विराडिन्द्रोऽभवद् वशी ॥ १६ ॥

The preceptor is continent and continent is lord of the house. Through this continence the man in house-holding life shines throughout and the shining soul, the master of organs become powerful to subdue all passions.

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ १७ ॥

The king through the practice and strict disceplinc of continence or having restraints on sexsual pursuit rules his realms to safety. The preceptor desires to keep the pupil under his control through practice and discepline of continence or chastity.

ब्रह्मचर्येण कन्या३ युवानं विन्दते पतिम् ।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीषति ॥ १८ ॥

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A maidenliving in chastity by controlling her senses wins for her husbandship a young bachelor of similar qualifications. Even bulls, horses and beasts nourish themselves with fodder and keep their sexual appetit in control.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत ।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्व१राभरत् ॥ १९ ॥

Through the practice and discipline [illegible] continence the wise men overcome the causes of early death. The soul, who is the master of limbs and organs, through restraints on hunting after senses brings light and happiness for the limbs of the body.

ओषधयो भूतभव्यमहोरात्रे वनस्पतिः ।
संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः ॥ २० ॥

Herbs and plants, the stages of the world that are past and those that are yet to come, day and night, trees, the year all follow the law of seasonal succession, change and fructification and are therefore, the observer of the law of restraint.

पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये ।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥ २१ ॥

Animals winged and wingless, those that fly in the air and those that live on land, those that be-take themselves to the forest and those that live in a domesticated state in human habitations, all observe the law of restraint in sexual matters.

पृथक् सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति ।
तान्त्सर्वान् ब्रह्म रक्षति ब्रह्मचारिण्याभृतम् ॥ २२ ॥

All the creatures created by God, the protector of creation, hold in themselves, the vital airs separately, and Divine knowledge stored in man observing continence and sexsual pursuits protects them all.

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देवानामेतत् परिषूतमनभ्यारूढं चरति रोचमानम् ।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च
सर्वे अमृतेन साकम् ॥ २३ ॥

The resplendent Vedic Lore obtaining everywhere and never overpowered impels all the luminous worlds. From the man of restraint Supreme Divine Knowledge and ever increasing wealth spring and all the wise attain immortality.

ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन् देवा अधि
विश्वे समोताः । प्राणापानौ जनयन्नाद्
व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥ २४ ॥

When the continent Vedic student acquires vedic learning, all good qualities fully intermingle in him and he become resplendent. He reveals perfect mastery of his inhalation and exhalation of the vital airs in his person, good eloquence, a powerful mind, pure heart, true knowledge of God and marvel wisdom.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं
रेतो लोहितमुदरम् । ॥ २५ ॥

To such an accomplished continent man people should approach and request him thus; Oh sir ! you are will-versed in these matters help us to attain a good power of sight and hering fame, food, virility, (purity of) blood, and power of disgestion.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत्
तप्यमानः समुद्रे । स स्नातो बभ्रुः
पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

Standing on the surface of the waters of learning in the unfathomable sea of the stage of Brahmacharya, exerting

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himself to control his senses and performing the duties assigned to him, the vedic student plunges himself (in the sea of learning), so to say, and bathing therein comes out having stored in himself immense knowledge and shines most brilliantly in the world.

सू० ६ ॥ ऋषिः—शन्तातिः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१-२२ अनुष्टुप्; २३ बृहतीगर्भाऽनुष्टुप् ॥

HYMN. VI

Seer—Shantatih. Subject—matter—Agni etc. as described in the verse. Metre—1-22 Anustup; 23 Brihatigarbha Anustup.

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

We describe and take to our use the fire, trees, herbacious plants, plants electricity, cloud and sun, let them make us free from diseases.

ब्रूमो राजानं वरुणं मित्रं विष्णुमथो भगम् ।
अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

We describe and take to our use the shining oxygen and hydrogen gases, all—pervading sun—light and the refulgence of the rays, dividing power of the sun and let them make us free from diseases.

ब्रूमो देवं सवितारं धातारमुत पूषणम् ।
त्वष्टारमग्रियं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

I describe and take use of the brilliant sun in rising state, the power of the sun subsisting the worlds, the sun as the protector of all creatures and vegitative plants and first shining sun and let them make us free from disease.

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गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम् ।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

I describe and take use of Clouds, Elecricities as lightning flashes, Vital breaths causing inhalation and exhalation, the force protacting grains of the crop, and the air named Arya-man. and let them make us free from disease.

अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा ।
विश्वानादित्यान् ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

I describe and take use of this property of day and night both the sun and moon and all the twelve months and let them make us free from disease.

वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।
आशाश्च सर्वा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

We describe and take use of air, raining cloud, the firma-ment, and the quarters, and all the regions of sky and let them make us free from disease.

मुञ्चन्तु मा शपथ्या॒दहोरात्रे अथो उषाः ।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति ॥ ७ ॥

Let day and night and the dawns save us from committing any sinor bad deed and let us save from doin any harm to others the *Soma* whom learned men call as *Chandrama*, the moon making all delighted.

पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः ।
शकुन्तान् पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ८ ॥

We describe and take to our use the qualities of all the crea-tures both of heavenly region and earth, wild beasts and

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sylvan animals and powerful birds and let them make us free from disease.

भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः ।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः ॥ ९ ॥

We describe the properties of Bhava, the constructive fire, Sarva, the destructive fire; the dreadful heat which protects animals and creatures. We also know these mortifying forces of fire and may, by God's grace they be always auspicious to us,

दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान् ।
समुद्रा नद्यो वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥

We describe the utility of solar energy, stars the earth, mountains, the places giving health, seas, rivers, and lakes and let them make us free from disease.

सप्तऋषीन् वा इदं ब्रूमोऽपो देवीः प्रजापतिम् ।
पितृन् यमश्रेष्ठान् ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥

We describe the nature and properties of seven vital airs and the qualities of rainy waters coming from heavenly regions, air in the sky, they rays spreading in firmament of which the pure light is more powerful and let them make us free from disease.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ।
पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥

Let those wondrous potentian forces of nature working in heavenly region, those staying in the atmospheric region; those working on the surface of the earth make us free from disease and distress.

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आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।
अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥

The men of wisdom having acquired great maturity in knowledge and always active in the sphere of discrimination all the Adity as, Rudras, Vasus, Atharvans and Angirasas save us from commiting sins.

N. B. :—Aditya are those who studied 48 years with strict observance and discepline of continence. Rudras are those who studied 36 or 44 years with strict observance and discipline of continence. Vasus—are those who studied 24 yares with striet observanc and disciplines of 24 years.

Angiras—The scientists who have specilized in prana vidya and the scienc of heat.

Atharvanah—are those enlightened men who are rightly firm in deeds, thought and under standing.

यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।
यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥

We have all praises for the performance of Yajna, the performer of *Yajna*, Verses and knowledge of Rigveda; Samveda and Yajurveda combined with the Atharvaveda which also gives the knowledge of medicine and all the articles for oblations. Let them be source of saving us from commiting sins.

पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।
दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥

Of five broad grups of herbs from which the *Soma* is most powerful, we, speak—*Darbha*, *Bhanga*—hemp *barley* and *Saha*. Let them save us from disease,

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अरायान् ब्रूमो रक्षांसि सर्पान् पुण्यजनान् पितॄन् ।
मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १६ ॥

We describe the characteristics of those who possess nothing and desires athers to have nothing, those who do harm to others, the venomous reptiles, those preting highly, those who protect people like parent and hundred one klnds of deadly mortalities. Let all these make us free from diseases.

ऋतून् ब्रूम ऋतुपतीनार्तवानुत हायनान् ।
समाः संवत्सरान् मासांस्ते नो मुञ्चन्त्वंहसः ॥ १७ ॥

We describe the where—abouts of all the seasons, the masters of seasons like fire etc; growth caused in seasons, the year and the sections of the year, months and half—months. Let them make us free from evil ideas.

एत देवा दक्षिणतः पश्चात् प्राञ्च उदेत ।
पुरस्तादुत्तराच्छक्रा विश्वे देवाः समेत्य
ते नो मुञ्चन्त्वंहसः ॥ १८ ॥

O learned man come to us from the south, rise to the occasion and come forward to us from the west, gather togather all, Ye mighty *Ones* from east and north. May they all save us from commiting sins.

विश्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः ।
विश्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥ १९ ॥

This we speak to all the learned men who maintain truth and promote the cause of truth, that they come with all their protecting powers and potentialities to us. May they save us from committing sins.

N. B.; This verse concerned with Vishvedevas and 20 th is concerned with learned men in general.

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सर्वान् देवानिदं ब्रूमः सत्यसंधानृतावृधः ।
सर्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः ॥ २० ॥

This we address to men of learning in general, who maintain the integrity of truth and grow to strength throgh natures law that they with all their protective forces come to us and save us from committing evil deeds.

भूतं ब्रूमो भूतपतिं भूतानामुत यो वशी ।
भूतानि सर्वा संगत्य ते नो मुञ्चन्त्वंहसः ॥ २१ ॥

We describe the qualitihs of creatures, the Lord of all the creatures; and controller of the creatures, that all they togather make us free from discase,

या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥

Let the five shining quarters, and the twelve months of the seasons which are full of wondrous qualities, and thoes days and nights of year which are like its jaws make us free from disease.

यन्मातली रथक्रीतममृतं वेद भेषजम् ।
तदिन्द्रो अप्सु प्रावेशयत् तदापो दत्त भेषजम् ॥ २३ ॥

Let waters give us that immortal balm which Matali, the cloud got from *Ratha* the sun-rays and electricity there after placed it into waters of atomosphere.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—उच्छिष्टः, अध्यात्मम् ॥ छन्दः—१-५, ७-२०, २३-२७ अनुष्टुप्; ६ पुरउष्णिग् बार्हतपराऽनुष्टुप्; २१ स्वराडनुष्टुप्; २२ विराट् पथ्या बृहती ॥

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HYMN VII

Seer—Atharvan, subject-matter—Uchshitha, the spirituality. Metre—1-5, 7-20, 23-27 Anustup; 6 Purah Usnik barhtpara Anustup; 21 Swarad Anustup; 22 Virat Pathya Brihati

N. B, :—This hymn is mysterious in meaning though very simple in literal constructive. The whole hymn is concerned with *Uchchhista*. The literarary meaning of the word is Residue, or the things remanent. But here this term does not denote this meaning. Here it is at all peculiar. *Uchchhist* is really *Utshist* meaning" remaning over, above and after of all. Thus, *Uchchhist*, signifies that thing which estblishes its impact, over and above all and remains unaffected after all that becomes affected. Almighty Divinity remains unaffected when the matter is turned into the phenomenality of all the objects of the universe. When time of dissolution comes the whole of the world becomes dissolved. God remains unaffected when every thing of the world becomes created. He also remains unaffected when everything of the world becomes victim of the dissolution. Therefore, God is called *Uchchhist* and this is the main theme of the hymn urder question.

उच्छिष्टे नाम॑ रूपं चोच्छिष्टे लोक आहितः ।
उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम् ॥ १ ॥

The name and forms of this universe are regulariy held in Uchchhisi, All controlling and All-sustaining Divinity; the world is held in God; the all-pervading electricity, the effulgent and impelling heat are heald God, and thus is held therein the whole universe.

उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितम् ।
आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥ २ ॥

The heaven and the earth are held in Almighty God and all

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the creatures find their persistance in Him. Waters, sea the moon and air find them held in Him.

सन्नुच्छिष्टे असँश्चोभौ मृत्युर्वाजः प्रजापतिः ।
लौक्या उच्छिष्ट आयत्ता व्रश्च द्रश्चापि श्रीर्मयि ॥ ३ ॥

In this *Uchchhist* remain both the world—the manifest and unmanifest and without affecting remain therein death, grains and the sun. All the subjects of the worldly creation the space overcast with clouds etc. and the most fleeting, time depend on it. Whatever glory and beauty is me, the soul is also from it.

दृढो दृंहस्थिरो न्यो ब्रह्म विश्वसृजो दश ।
नाभिमिव सर्वतश्चक्रमुच्छिष्टे देवताः श्रिताः ॥ ४ ॥

The firm the firmly established, knowledge, the ten elements creating all the worldly objects and all the forces working in the universe are dependent on the *Uchchhista* like a wheel about its nave.

ऋक् साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम् ।
हिङ्कार उच्छिष्टे स्वरः साम्नो मेडिश्च तन्मयि ॥ ५ ॥

The Rigveda, Samveda and Yajurveda are finding their places in *Uchchhista*, the Suprem Being and *Udgitha*, *Prastuta* and *Stuta*, *Hinkar*, *Svar Medi*, the tone of Saman-all these remain in *Uchchhista* may the *Uchchhista* be in me.

ऐन्द्राग्नं पावमानं महानाम्नीर्महाव्रतम् ।
उच्छिष्टे यज्ञस्याङ्गान्यन्तर्गर्भइव मातरि ॥ ६ ॥

Like the foetus in the womp of mother; the *Samans* known as *Aindragna*, *pavaman*, *Mahanamnih*, *Mahavrata*, and the parts of *Yajna* are present within *Uchchhista*.

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राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः ।
अर्काश्वमेधावुच्छिष्टे जीवबर्हिर्मदिन्तमः ॥ ७ ॥

The *Yajnas* named as *Rajsuya*, *Vajpeya*, *Agnistom;* Other *Yajnas* in which there is no act of any violence, *Arka*, *Ashvamedba* and the Yajna which gives happiness, pleasures etc. to jivas..............are taking refuge in *Uchchhsta*.

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह ।
उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥

Agnyadhana, *Diksha*, the good performances (Yajna) which fufil the wishes of preformers and are performed with the vedic metric verses, *Upasanayajna* (Brahmayajna) etc. and *Sattra* all these are contained in *Uchchhista*.

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः ।
दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥

Agnihotra, faith, *Uasatkara*, vows, austerity, *Daksina*, *Ista-purta*-all these are present in *Uchchhista*.

एकरात्रो द्विरात्रः सद्यः क्रीः प्रक्रीरुक्थ्यः ।
ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥

Ekratra,Dviratra, Sadyahkri, Prakrih, Ukthya, the parts of *Yajna* with knowledge are found woven in *Uchchhista*.

चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह ।
षोडशी सप्तरात्रश्चोच्छिष्टाज्जज्ञिरे
सर्वे ये यज्ञा अमृते हिताः ॥ ११ ॥

Chaturatra, Pancharatra, Sadratra and respectively of doubled period as Astratra, Dashratra, Dvadshratra Sodashi

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and Saptaratra and other Yajnas which are in immortality, Yajnas have got rise from Uchchhista.

प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः ।
साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽपि तन्मयि ॥ १२ ॥

Pratihara, *Nidhana*, *Vishvajit*, and that which is Abhijit, Sahna and Atiratra and *Dvadshah* are remaining in *Uchchhista*. Let them be fruitful in me.

सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः ।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥ १३ ॥

Sweet truthful speech, reverence, peace, power or grain, strength, vigour and immortality and all the wishes which transcend the physical ones and are felt by soul are dependent on this Uchchhista.

नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः ।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥ १४ ॥

Nine places of abodes for jivas. all the Oceans and the vast sky is held in Uchchhista God. The sun shines being held in Uchchhista and day and nights which visit on us are dependent on Uchchhista.

उपहव्यं विषूवन्तं ये च यज्ञा गुहा हिताः ।
बिभर्ति भर्ता विश्वस्योच्छिष्टो जनितुः पिता ॥ १५ ॥

Uphavya differently named as Somayaga, Vishuvan, verily known as Gavamayana, other Yajnas which are hidden in conscience or mind are revealed into practice and knowledge by the Uchchhista, Almighty God who is thc father of fathers and the sustainer of the universe,

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पिता जनितुरुच्छिष्टोऽसोः पौत्रः पितामहः ।

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स क्षियति विश्वस्येशानो वृषा भूम्यामतिघ्न्यः ॥ १६ ॥

He is the father of all fathers, he is the most powerful protector vital energy. He is the grandfather of all grandfathers. He is the administrator of whole universe. He is the giver of all pleasures and prosperities. He is not to be overpowered by anyone and he pervades the earth.

ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।
भूतं भविष्यदुच्छिष्टे वीर्यं लक्ष्मीर्बलं बले ॥ १७ ॥

Laws eternal, truth, instinct of austerity, kingdom, labour, righteousness (Dharma), good deed past, future, power, prosperity, vigour—all these find their base in the powerful Uchchhista.

समृद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्यः ।
संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः ॥ १८ ॥

Welfare, energy, resolve, defence, kingdom six directions (expanses), year, grain, the *Praisha* verses, Yajna—grahas and oblation have their existence in Uchchhista.

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः ।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः ॥ १९ ॥

The four *Hotars*, *Apriya* hymns, *Chaturmasya*, *Nivid* verses; *Yajna*, seven priests-hotar etc; *Pashubanda*, the Yajna for protection and preservation of animals, and the other *Ishtis* remain in the Uchchhista.

अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह ।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्मही ॥ २० ॥

Half months, months, luxuriant products of the respective seasons with the seasons, resonant waters, thunder and the

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vedic speech and knowledge enjoying all respect and reverence are in the *Uchchhista.*

शर्कराः सिकता अश्मान ओषधयो वीरुधस्तृणा ।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता ॥ २१ ॥

Sand, pebbles, stones, herbs, creeping plants, grass. clouds, lightning, and rain are dependent and based on the (working and desire of) *Uchchhista.*

राद्धिः प्राप्तिः समाप्तिर्व्याप्तिर्मह एधतुः ।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता ॥ २२ ॥

Success, acquisition and success-fulness complete prosperity, greatness, progress, grain in obundance and wealth are placed, held and stored in Uchchhista.

यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २३ ॥

All that breath through vital breath, all that see with eye, all the luminous forces having their stations in the wonderous space of sky are created by the Uchchhista.

ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २४ ॥

Rigvedic verses, Saman verses, Atharvadvedic verses and the verses containing science of creation with that Yajurvedic verses which are concerned with rites, rituals and *Yajnas* were revealed by Uchchhista. Rest is like previous one.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २५ ॥

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In-breath and out-breath. eye and ear the earth and those

regions which are besides earth were created by God (Uchchhista). Rest is like previous one.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २६ ॥

All pleasure and enjoyments, all sorts of delight, and reptu-rous ecstacies came from Uchchhista, God. Rest is like previous one.

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ २७ ॥

The men of wisdom, men of practical experiments and actions, human-beings, clouds and electricities and all the luminous forces having their stations in wonderous space of sky are created by Uchchhista, God who is over and above all physical and non-physical forces.

सू० ८ ॥ ऋषिः—कौरुपथिः ॥ देवता—मन्युः, अध्यात्मम् ॥ छन्दः—१-३२, ३४ अनुष्टुप्; ३३ पथ्या पङ्क्तिः ॥

HYMN VIII

Seer—Kaurupathih. Subject-matter Manyu-spirituality
Metre—1-32, 34 Anustup 33 Pathya Panktih.

यन्मन्युर्जायामावहत् संकल्पस्य गृहादधि ।
क आसं जन्याः के वराः
क उ ज्येष्ठवरोऽभवत् ॥ १ ॥

When ardour (the most powerful heat and motion) brings the material cause (Jayam) producing all from the abode of resolution (Divinity) what were there other causes by the side of material cause what were the covering causes by the side of this Ardour and what was the chief cause to cover all the activities.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे ।
त आसं जन्यास्ते वरा ब्रह्म ज्येष्ठवरोऽभवत ॥ २ ॥

In the vast space or ocean (of the atoms or tenacious matter) there were heat and the action. They were the other causes by the side of material cause and these were also the covering causes. Brahman, the Supreme Spirit was the chief cause (Efficient cause) covering all the realm.

दश साकमजायन्त देवा देवेभ्यः पुरा ।
यो वै तान् विद्यात् प्रत्यक्षं
स वा अद्य महद् वदेत् ॥ ३ ॥

The ten luminous elements or forces, at the first state of creation, came out together from their most powerful causes. Exclusively he who certainly knows these elements directly can speak of the great Supreme spirit.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन् ॥ ४ ॥

Inhalation and Exhalation, eye, ear that which are immortality and mortality, vital winds known as *Vyana* aud *Udana*. voice, mind are the things wnich brings forth the wish and plan.

अजाता आसन्नृतवोऽथो धाता बृहस्पतिः ।
इन्द्राग्नी अश्विना तर्हि कं ते ज्येष्ठमुपासत ॥ ५ ॥

In the beginning of the creation when seasons, sun and air. all-pervading cosmic electricity and fire, day and night are unborn whom they accept as Supreme Power.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे ।

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तपो ह जज्ञे कर्मणस्तत् ते ज्येष्ठमुपासत ॥ ६ ॥

There are first heat and action in the vast space full of cosmic dust. This heat springs out from the action and this action (originated by divinity) which they accept as Supreme Power.

येत आसीद् भूमिः पूर्वा यामद्धातय इद् विदुः ।
यो वै तां विद्यान्नामथा
स मन्येत पुराणवित् ॥ ७ ॥

He, who certainly knows categorically as that what was the primeval cause of the world prior to this state, which is known by the learned men only, is called, accepted as knower of the science of cosmic order.

कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत ।
कुतस्त्वष्टा समभवत् कुतो धाताजायत ॥ ८ ॥

Whence does spring Indra, all-pervading electricity, whence does spring Soma, the watery substance, whence does spring Agni, heat and refulgence; whance come into existence airy motions, and whence does come to its origin, the cloudy envelop ?

इन्द्रादिन्द्रः सोमात् सोमो अग्नेरग्निरजायत ।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत ॥ ९ ॥

Indra springs up from *Indra*, *Soma* takes origin from soma; *Agni* comes to rise from Agni, cloudly envelops comes out from cloud and *Dhatar*, the airy motions from Dhatar. In which sphere and region and form stay.

ये त आसन् दश जाता देवा देवेभ्यः पुरा ।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते ॥ १० ॥

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Those ten elements which are created prior to these physical forces, handing over the work of expansion and proliferation to these created forces.

यदा केशानस्थि स्नावं मांसं मज्जानमाभरत् ।
शरीरं कृत्वा पादवत् कं लोकमनु प्राविशत् ॥ ११ ॥

The agency which brings together hair, bone, sinew flash and marrow and adds foot to the body, what world or place does go thereafter.

कुतः केशान् कुतः स्नाव कुतो अस्थीन्याभरत् ।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत ॥ १२ ॥

Whence does it brings together hair, whence does sinew and whence does bones. What is that agency which does bring together and whence does brings together limbs, joints marrow and flash.

संसिचो नाम ते देवा ये संभारान्त्समभरन् ।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन् ॥ १३ ॥

The forces of nature named as *Sansich*, the casters are those very luminous and wonderous elementary forces which bring together these elements of body. They having filled or having cast all that is mortal, in the body, enter into Purush, the soul holding body.

ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम् ।
पृष्टीर्बर्जह्ये पार्श्वे कस्तत् समदधादृषिः ॥ १४ ॥

What is that most brilliant power which joins together, the things, the feet the knee bones, the head, the mouth and both the hands the ribs, the back-joints and the sides.

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शिरो हस्तावथो मुखं जिह्वां ग्रीवाश्च कीकसाः ।

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त्वचा प्रावृत्य सर्वं तत् संधा समदधान्मही ॥ १५ ॥

This great brilliant power is *Sandha* the conjoining power of God, which conjoins the head, both the hands, mouth tongue, neck and inter costal parts. It investing all this with skin conjoins with bond and tie.

यत्तच्छरीरमशयत् संधया संहितं महत् ।
येनेदमद्य रोचते को अस्मिन् वर्णमाभरत् ॥ १६ ॥

When this gorgeous body conjoined by the conjoining force (Sandha) remains lying what power does provide it with colour and transparency through which this shines now always.

सर्वे देवा उपाशिक्षन् तदजानाद् वधूः सती ।
ईशा वशस्य या जाया सास्मिन् वर्णमाभरत् ॥ १७ ॥

All the natural forces and elements which materialize the the form of body give their mite of cooperation and that becomes retained by the resolution (Mahatatava) which the first effect of matter and is the subsisting power in the body. The All-controlling power of God which is of creative nature provides this with colour and transparency.

यदा त्वष्टा व्यतृणत् पिता त्वष्टुर्य उत्तरः ।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥ १८ ॥

When *Tvastar*, Divinity engineer who is the engineer of all engineers makes holes in this body, the forces of nature making their abode enter into the mortal body of soul.

स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः ।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन् ॥ १९ ॥

Sleep, laziness, trouble, which are known as sins, the good

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qualities, old age, boldness and hoary hair make their way into the body.

स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥ २० ॥

Intention of stealing, evil-doing, deciet, truth Yajna, exalted fame, strength and princely power enter the body.

भूतिश्च वा अभूतिश्च रातयोऽरातयश्च याः ।
क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥ २१ ॥

Those which are prosperity and poverty, altruism and avarice, hunger and all kind of thirsts make their place in the body.

निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।
शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥ २२ ॥

Reproaches, freedom from reproach, blemishes and non-blemishes, belief and disbelief and bounty enter the body.

विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
शरीरं ब्रह्म प्राविशदृचः सामाथो यजुः ॥ २३ ॥

All-knowledge and all-ignorance and whatever else is to be learnt, Rigveda, Yajurved, Samveda and Atharvaved enter the body.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ।
हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन् ॥ २४ ॥

Enjoyments, pleasures, delights, gladness and whatever are the rapturous ecstacies, laughter, merriment and dance enter into the body.

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आलापाश्च प्रलापाश्चाभीलापलपश्च ये ।
शरीरं सर्वे प्राविशन्नायुजः प्रयुजो युजः ॥ २५ ॥

Discourse and conversations, shrilling, the motive, purpose and plans—all these enter the body.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या ।
व्यानोदानौ वाङ्मनः शरीरेण त ईयन्ते ॥ २६ ॥

Inhalation and exhalation, eye end ear, decay and indestructibility, vital airs called *Prana* and *Udana* voice and mind perform their actions with the body.

आशिषश्च प्रशिषश्च संशिषो विशिषश्च याः ।
चित्तानि सर्वे संकल्पाः शरीरमनु प्राविशन् ॥ २७ ॥

Earnest desires, all commends, directions and whatever are known as admonishments, reflections and all deliberate activities entered the body.

आस्तेयीश्च वास्तेयीश्च त्वरणाः कृपणाश्च याः ।
गुह्याः शुक्रा स्थूला अपस्ता बीभत्सावसादयन् ॥ २८ ॥

Whatever are the hidden, bright and thick waters, which spring from blood in the bowels, which spring from mourning or hasty toll—all are laid down in this abhorrant frame.

अस्थि कृत्वा समिधं तदष्टापो असादयन् ।
रेतः कृत्वाज्यं देवाः पुरुषमाविशन् ॥ २९ ॥

The eight kinds of waters turning the bone to fuel come into body and physical turning forces molther butter to semen enter the body.

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या आपो याश्च देवता या विराड् ब्रह्मणा सह ।

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शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥ ३० ॥

All those waters, all those physical forces or elements and *virat* which is with *Brahman*, the supporting power enter the body and Prajapati, the soul administers the whole body.

सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे ।
अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये ॥ ३१ ॥

The sun and the air separate the eye and vital airs of the man respectively and the other parts of his person, the physical substance handed over to Agni, the fire or heat.

तस्माद् वै विद्वान् पुरुषमिदं ब्रह्मेति मन्यते ।
सर्वा ह्यस्मिन् देवता गावो गोष्ठइवासते ॥ ३२ ॥

Therefore, the enlightened person knows this body as *Brahma*, tha abode of luminous and wondrous physical elements, as all natural forces abide in it like the cattle in their pen.

प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति ।
अद एकेन गच्छत्यद एकेन
गच्छतीहैकेन नि षेवते ॥ ३३ ॥

By the first death, (i. e, leaving this first body which is gross) the soul goes to assume various species by three ways. By one he attains good lokas, by second he assumes the body of animal etc; and by one he reaps the fruit of action in this sphere of human beings.

अप्सु स्तीमासु वृद्धासु शरीरमन्तरा हितम् ।
तस्मिन्छवोऽध्यन्तरा तस्माच्छवोऽध्युच्यते ॥ ३४ ॥

In the midst of premeval moistening and growing waters body is placed to live. In that body the soul which is a

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great force lives with its all rights safe, therefore this soul is called *Shava*, the highest force and vigour.

सू०९ ॥ ऋषिः—काङ्कायनः ॥ देवता—अर्बुदिः ॥ छन्दः—१ सप्तपदा विराट् शक्वरी; २, ५-८, १०, १२, १३, १८-२१ अनुष्टुप्; ३ परोष्णिक; ४ उष्णिग् बृहतीगर्भा परात्रिष्टुप् षट्पदाऽतिजगती; ९, ११, १४, २३, २६ पथ्यापङ्क्तिः; १५, २२, २४, २५ सप्तपदा शक्वरी; १६ पञ्चपदा विराडुपरिष्टाज्ज्योतिस्त्रिष्टुप्; १७ त्रिपदा गायत्री ॥

HYMN IX

Seer—Kankayanah—Subject-matter—Arbudih, Metre 1 Saptapada Virat Shakvari ; 2, 5-8, 10, 12, 13, 18, 21 Anustup; 3 Purosnik; 4, Ushnik Brihatigarbha Paratristup Shatpadajagati 9, 11, 14, 23, 26 Pathyapanktih; 15, 22, 24, 25 Saptapada Shakvari 16 Panchpada Viraduparistajyotis Tristup; 17 Tripada Gayatri.

N. B. :—In this hymn two words are of such a nature that they have attracted the controversy of some scholars. Words, if taken grammatically or etemologically are very clear. They do not suscept any ambiguity but the scholars who themselves are not compitent in dealing with the vedic terminology create controversies. Here the words under consideration are Arbudi and Nyarbudi. To arrive at their meaning they should be taken from the root 'Arb' and 'N', 'Arb' respectively. The root denotes the sense of violences Therefore they also mean the person killing or destroying, foes. The Arbudi and Nyarbudi are the venomous reptiles and story invented on that ground is entirely baseless. Here the number of the personals of army should not be taken as a point to interpret the words. They have no connection with some sorts of imaginary fancies. Here the terms mean respectively Commander and Sub-Commander

ये बाहवो या इषवो धन्वनां वीर्याणि च ।
असीन् परशूनायुधं चित्ताकूतं च यद्धृदि ।
सर्वं तदर्बुदे त्वममित्रेभ्यो दृशे
कुरूदारांश्च प्र दर्शय ॥ १ ॥

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O Commanding Chief, the arms of yours, whatever arms, whatever arrows of bows, whatever power and vigour you possess, the weapons to be used in wars like swords, axes, whatever plan and purpose (not strategy) You have in your heart—all this let be made visible to your enemies and also show them (to throw into fear) all mighty destructive and effective weapons.

उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम् ।
संदृष्टा गुप्ता वः सन्तु या नो मित्राण्यर्बुदे ॥ २ ॥

O friends of the nation, O wonderful amongst people ! You all arise and prepare, with all drop of your might, your selves (in your undertakings). O Commanding Chief ! let your mysterious nature be seen by them who are the friends of us, the subjects.

उत्तिष्ठतमा रभेथामादानसंदानाभ्याम् ।
अमित्राणां सेना अभि धत्तमर्बुदे ॥ ३ ॥

O Commanding Chief and sub-Commanding Chief, you both arise and start your work with fettering and binding fast (the enemies) O Arbudi ! You assail the armies of our enemies.

अर्बुदिर्नाम यो देव ईशानश्च न्यर्बुदिः ।
याभ्यामन्तरिक्षमावृतमियं च पृथिवी मही ।
ताभ्यामिन्द्रमेदिभ्यामहं जितमन्वेमि सेनया ॥ ४ ॥

The most wonderful amongst people who is named Arbudi, the destroyer, and good administrator of the army affairs named as Nyarbudi; the slaughterer of foes, are two unique powers with the infulence of both of whom the space and this grand earth are encompassed and enveloped. With them who are the friends of the king I the chief ministers go to the country subjugated by the army.

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उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।
भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय ॥ ५ ॥

O Arbudi, the wonderful amongst all, you rise with the army and breaking the hosts of the enemies surround them as a snake surrounds the prey with its winding coils.

सप्त जातान् न्यर्बुद उदाराणां समीक्षयन् ।
तेभिष्ट्वमाज्ये हुते सर्वैरुत्तिष्ठ सेनया ॥ ६ ॥

O Nyarbudi, the sub-commanding chief ! You seeing the seven kinds of the explosive weapons, after the molten butter having been offered (as oblations in the fire of Yajna) with the army equipped with all these arms, stand up (to invade).

प्रतिघ्नानाश्रुमुखी कृधुकर्णी च क्रोशतु ।
विकेशी पुरुषे हते रदिते अर्बुदे तव ॥ ७ ॥

O Arbudi Let the wife of the man killed in your attack, with tearful face, eyes, with wild hair, deprived of ornaments in the ears, beating her breast shrick loudly.

संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती ।
पतिं भ्रातरमात् स्वान् रदिते अर्बुदे तव ॥ ८ ॥

O Arbudi, in your slaughter, let the wife of foe (killed) rubbing her hands and feet, desiring son in her thought, remembering her husband, brother and kin, cry and shrick aloud.

अलिक्लवा जाष्कमदा गृध्राः श्येनाः पतत्रिणः ।
ध्वाङ्क्षाः शकुनयस्तृप्यन्त्वमित्रेषु
समीक्षयन् रदिते अर्बुदे तव ॥ ९ ॥

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Let vultures, ravens, kites, crows and carrion-eating birds

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feast on our foes, in your slaughter, O Arbudi, and you go on showing your adventures.

अथो सर्वं श्वापदं मक्षिका तृप्यतु क्रिमिः ।
पौरुषेयेऽधि कुणपे रदिते अर्बुदे तव ॥ १० ॥

In your slaughter (caused on enemies) O Arbudi, let all the beasts of prey, fly and worm regale on the human corpse.

आ गृह्णीतं सं बृहतं प्राणापानान् न्यर्बुदे ।
निवाशा घोषाः सं यन्त्वमित्रेषु
समीक्षयन् रदिते अर्बुदे तव ॥ ११ ॥

O Arbudi and Nyarbudi, in your furious slaughter, you attack the enemies and take away their vital breaths from them and let mingled shouts and echoing cries of woe-prevail in the rank of foemen. You go on seeing all this.

उद् वेपय सं विजन्तां भियामित्रान्त्सं सृज ।
उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान् न्यर्बुदे ॥ १२ ॥

O Nyarbudi, you shake the foes, make them run away, create fear in them and with widely grasping bend of arms crush down these enemies.

मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि ।
मैषामुच्छेषि किं चन रदिते अर्बुदे तव ॥ १३ ॥

In your slaughter, O Arbudi, let the arms of those men grow faint, let be weak and dull the purpose and plan in their hearts. Let not any one of them be left.

प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः ।
अघारिणीर्विकेश्यो रुदत्यः
पुरुषे हते रदिते अर्बुदे तव ॥ १४ ॥

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O Arbudi. In your slaughter, when you kill a man, let the women of foes left beating their breast and thighs, being shocked and aggrieved, having their hair wild and keeping them weeping and crying.

श्वन्वितीरप्सरसो रूपका उतार्बुदे ।
अन्तःपात्रे रेरिहतीं रिशां दुर्णिहितैषिणीम् ।
सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ १५ ॥

O Arbudi You make visible to enemies women beautiful and with dog like mates. who desire dirty things, who licks the cup and pots inside and who have a violent nature, who are the bitches in their cruelties. You arrange all these to show them and also show them explosive weapons.

खडूरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम् ।
य उदारा अन्तर्हिता गन्धर्वाप्सरसंश्च ये ।
सर्पा इतरजना रक्षांसि ॥ १६ ॥

Make visible to them bird which is very small, and which lives in small place, flying in the sky and the hidden, explosive weapons be used. Also manage to let them see dreadful clouds, thundering lightnings, snakes, wicked men and others (to cause a great fear in their mind).

चतुर्दंष्ट्राञ्छ्यावदतः कुम्भमुष्काँ असृङ्मुखान् ।
स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥

(Also make them see) All who are armed with four fangs and who have black teeth, who have the jug-shaped testicles, whose faces are smeared with blood, who are terrible and fearless.

उद्वेपय त्वमर्बुदेऽमित्राणाममूः सिचः ।
जयांश्च जिष्णुश्चामित्राञ्जयतामिन्द्रमेदिनौ ॥ १८ ॥

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O Arbudi You make those wings of hostile armies quake with dread and fear. Let the victorious kind conquer the foemen and let both the commanding chief and sub-commanding chief who are the friend of king celebrate victory over enemies.

प्रब्लीनो मृदितः शयां हतो३मित्रो न्यर्बुदे ।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥

O Nyarbudi ! let the enemy assailed, crushed and slain below and let the wings with tongues of fire and the crest of smokes go conquerring with army.

तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।
अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥

O Arbudi let the king of ours strike down each bravest warrior of the foes who are defeated by the army and let not he the master of power and wisdom have any one of them escaped.

उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।
शौष्कास्यमनु वर्ततामामित्रान् मोत मित्रिणः ॥ २१ ॥

Let their hearts burst assumder, let the vital breath fly up and pass away. Let the enemies go drymouthed and let not dryness take over friendly ones.

ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये ।
तमसा ये च तूपरा अथो बस्ताभिवासिनः ।
सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ २२॥

O Arbudi: You make visible to enemies, them who are cleverer and who are not clever them who are twisted round and them who are deaf. Show them also those men who are covered with darkness and whose voice is like the voice he-goat. Also show them explosive weapons.

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अर्बुदिश्च त्रिषन्धिश्चामित्रान् नो वि विध्यताम् ।
यथैषामिन्द्र वृत्रहन् हनाम
शचीपतेऽमित्राणां सहस्रशः ॥ २३ ॥

Let Arbudi as our Commanding Chief and *Trisandhih*, the arrows having three wings, fall upon our enemies to assail them. O slaughter of enemies, O master of might and wisdom you make them so frustrated that we kill thousands of these enemies.

वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः ।
गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन् ।
सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ २४ ॥

O Arbudi You make the enemies see all these tall trees, the things made of trees, herbs and the creeping plants, the clouds, lightings, snakes statesman, men of good acts and men of practice. You also let them see mighty weapons.

ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः ।
ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः ।
ईशां व ऋषयश्चक्रुरमित्रेषु समीक्षयन्
रदिते अर्बुदे तव ॥ २५ ॥

O Arbudi When you attack the the enemies let the priests, enlightened wise man and the master of vedic speech have their control over you for guidence. The king the man of special effulgence in science, the man who supports your army the allied power, the leader of the people have their controlling guidance over you. May the seers of sharp vision control and guide you. You go on examining your purpose and plan.

तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम् ।
इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥

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O friends, O learned men you have your influence on all those men of power. You rise, prepare (to do your best) Celebrating victory over this battle you abide by the sphere and place (where you walk and live).

सू० १० ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—त्रिषन्धिः ॥ छन्दः—१ विराट् पथ्याबृहती; २ षट्पदा त्रिष्टुब्गर्भा- ऽतिजगती; ३ विराडास्तारपङ्क्तिः ४ विराडनुष्टुप्; ५-७, १०, ११, १४, १५, १८-२०, २३, २४ अनुष्टुप्; ८ विराट् त्रिष्टुप्; ९ पुरोविराड् पुरस्ताज्ज्योतिस्त्रिष्टुप्; १२ पञ्चपदा पथ्यापङ्क्तिः, १३ षट्पदा जगती; १६ षट्पदा ककुम्मत्यनुष्टुप् त्रिष्टुब्गर्भा शक्वरी; १७ पथ्यापङ्क्तिः; २१ विराट् पुरस्ताद् बृहती; २५ ककुभ् [उष्णिक्]; २६ प्रस्तारपङ्क्तिः ॥

HYMN X.

Seer—Bhriguangirah. Subject matter-Trisandhih; Metre-1 Viratpathya Brihati; 2 Shatpada Tristubgarbha Atijagii 3 Viradastarpanktih; 4 Viradanustp; 5-7,10,11,14,15, 18,20,23,24 Anustup; 8 Virat Tristup; 9 Purovirad Purastajyotis Tristup; 12 Panchpada Pathya Panktih; 13 Shatpada Jagati ; 16 Shatpada Kakummati—Anustup Tristup Garbha Shakvri; 17 Pathya Panktih, 21 Tripada Gayatri; 22 Virat Purastad Brihati, 25 Kakubh (Usnik) 26 Prastarpanktih.

उत्तिष्ठत सं नह्यध्वमुदाराः केतुभिः सह ।
सर्पा इतरजना रक्षांस्यमित्राननु धावत ॥ १ ॥

O brave wariors rise, with your banners waving and prepare your self for (battle). O snake-like swift warriors. O Demons-like men, O other people You charge and chase the enemies.

ईशां वो वेदराज्यं त्रिषन्धे अरुणैः केतुभिः सह ।
ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः ।
त्रिषन्धेस्ते चेतांसि दुर्णामान उपासताम् ॥ २ ॥

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O Commanding chief ! You are the holder of that lethal weapon which has three edge, three effect and effectual against enemies on earth, atmosphere and heaven. I, the priest know the paramountsy of kingdom together with your red flags. The people who are on earth, who are in air and who are in heavenly region and those who are the men of bad repute accept your will and power; O Trisandhi.

अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः ।
क्रव्यादो वातरंहस आ सजन्त्वमित्रान्
वज्रेण त्रिषन्धिना ॥ ३ ॥

Let the weapons with iron points, the weapon having needle in their front part, the weapon which have combing instrument in their front parts and which devour the flesh of persons whom they pierce and which are as swift as the gust of wind, fall on enemies added with the thudering instrument having three cornred effect.

अन्तर्धेहि जातवेद आदित्य कुणपं बहु ।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे ॥ ४ ॥

O sun-like Commanding Cihef ! You are the showerer of flames in the battle. You make may corpses of the enemies fall down on the ground. Let the army equiped with lethal weapons be well-organised under the control of mine, the king.

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया ॥ ५ ॥

O wonderful man You Commanding Chief you rise with your army-let this (the army of foeman) offered to the thundring weapon (Trisandhi) as oblation. This oblation is liked by Trisandhi.

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शितिपदी सं द्यतु शरव्ये३यं चतुष्पदी ।
कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया ॥ ६ ॥

Let this white-footed, four-footed row of arrows destroy the enemies. Let this prove and to be artificial device for the destruction with the army equipped with thundering weapon (Trisandhi).

धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु ।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः ॥ ७ ॥

Let the army of foe on the ground troubled in eyes with the smoke of gasses, let it cry heaven trouble in ears and let the red flags wave high in the sky when the army equippedwith Trisandhi becomes victorious.

अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति ।
श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः
कुणपे रदन्ताम् ॥ ८ ॥

Let the birds which move wings in heaven and in the midst of air come down and let the beasts of prey flies and vultures that eat raw flesh mangle and gna the carcass.

यामिन्द्रेण संधां समधत्था ब्रह्मणा च बृहस्पते ।
तयाहमिन्द्रसंधया सर्वान् देवानिह
हुव इतो जयत मामुतः ॥ ९ ॥

By the binding treaty which the master of vedie speech and knowledge makes with a powerful ruler and with the man having mastery over all four vedas, I, the king call all the learned men here and tell them" conquer in this direction, not in other yonder side.

बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः ।
असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥ १० ॥

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The cloud created by the corching heat of sun and the airs which are described to be in the sky set in heaven this Trisandhi, the thundering elecric lethal weapon which destroys water-restaining clouds.

येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः ।
त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥

The physical forces, for the sake of maintaining energy and power take the use of that Trisandhi, the electrical weapon by which the sun and the air stand protected and preserved.

सर्वाँल्लोकान्त्समजयन् देवा आहुत्यानया ।
बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम्॥ १२ ॥

The natural forces operating their functions in the world are victoreous in controlling over all the world by the same devouring electric weapon which the cloud created by the flames of celestial fire, produces as very thunderbolt highly destructive to Asuras, the clouds not yielding rainy waters.

बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम् ।
तेनाहममूं सेनां नि लिम्पामि
बृहस्पतेऽमित्रान् हन्म्योजसा ॥ १३ ॥

O Master of Vedic knowledge, I, the scientist destroy this army infrunt and with might strike the foeman, by that same electric weapon which the cloud created by celestial heat creates as thnderbolt to destroy the clouds restraining water of the rain.

सर्वे देवा अत्यायन्ति ये अश्नन्ति वषट्कृतम् ।
इमां जुषध्वमाहुतिमितो जयत मामुतः ॥ १४ ॥

May all the luminous and wonderful forces which consume the oblation offered in the Yajna (with vasat) over powers the miseries. Let them accept our oblation and conquer on hither, not that side.

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सर्वे देवा अत्यायन्तु त्रिषन्धेराहुतिः प्रिया ।
संधां महतीं रक्षत ययाग्रे असुरा जिताः ॥ १५ ॥

Let all the natural forces join us and overcome our troubles. The slaughter of enemies is very favourite of Trisandhi. O Ye warriors and men strictly adhere to great vow by which the wicked are conquerred even at first stroke.

वायुरमित्राणामिष्वग्राण्याञ्चतु ।
इन्द्र एषां बाहून् प्रति भनक्तु मा शकन् प्रतिधामिषुम् ।
आदित्य एषामस्त्रं वि नाशयतु चन्द्रमा
युतामगतस्य पन्थाम् ॥ १६ ॥

Let vayu the gases destroy the front points of the arrows of enemies. Let the electricity break their arms so that they could not fix the shafts on their bows. Aditya, the heat created by scientific means destroy their armamens and let the weapon producing water bar the path of those enemies who are lingering.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे ।
तनूपानं परिपाणं कृण्वाना यदुपोचिरे
सर्वं तदरसं कृधि ॥ १७ ॥

O Commanding Chief if the enemies make strong-hold of the physical forces (agninst us) and through science produce effective means of shelter, taking all steps for the shelter of their persons and their populations and organize them, conquer them and and take these enemies under your control.

क्रव्यादानुवर्तयन् मृत्युना च पुरोहितम् ।
त्रिषन्धे प्रेहि सेनया जयामित्रान् प्र पद्यस्व ॥ १८ ॥

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O Chief of Army ! keeping the devouring weapons and forces

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in your application in the way that brings death at the first moment, attack enemies with army, reach them and conquer

त्रिषन्धे तमसा त्वममित्रान् परि वारय ।
पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

O Chief of army ! You encompass around the enemies with gloomy darkness and let not escape any one of them who are inspired (to take part in the battle) with butter etc. eatables.

शितिपदी सं पतत्वमित्राणाममूः सिचः ।
मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे ॥ २० ॥

Let the electrical device fall in these hosts of hostile men. O Nyarbudi let hosts of foemen bewildered and mazed.

मूढा अमित्रा न्यर्बुदे जह्येषां वरंवरम् ।
अनया जहि सेनया ॥ २१ ॥

O Nyarbudi When the enemies are mazed and confonded you be the bravest of them and kill them with this army (of ours).

यश्च कवची यश्चाकवचोऽमित्रो यश्चाज्मनि ।
ज्यापाशैः कवचपाशैरज्मनाभिहतः शयाम् ॥ २२ ॥

Let all thorsefoemen, one who is wearing armour and who is not, and who is on chariot tied with the strings of bows, with the string of armour and with the sting of chariot, be low on the ground.

ये वर्मिणो ये वर्माणो अमित्रा ये च वर्मिणः ।
सर्वांस्ताँ अर्बुदे हतांछ्वानोऽदन्तु भूम्याम् ॥ २३ ॥

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Let all the foemen clothed with armour and armourless and

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clothed with the cout of armour be slain and let the dogs eat them on the ground. O Arbudi.

ये रथिनो ये अरथा असादा ये च सादिनः ।
सर्वानदन्तु तान् हतान् गृध्राः श्येनाः पतत्रिणः ॥ २४ ॥

Let birds, vultures and kites eat all those enemies slain, who are on chariot and who are without chariot, who are riding on horse and who are walking on foot.

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम् ।
विविद्धा ककजाकृता ॥ २५ ॥

Let lie low on the ground thousands of corpses of the hostile army purced through and rent to piceies (with deadly weapons) where weapons rattle in the furious clash.

मर्माविधं रोरुवतं सुपर्णैरदन्तु दुश्चितं मृदितं शयानम् ॥ २६ ॥

Let the beasts of prey eat him pierced through vital parts with shafts, crushed, crying boweing and weaping, who amongst our foemen dcsires to fight aginst our slaughtering army advancing forward.

यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम् ।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥

Let the king who is the killer of wicked slay our enemies with that thundering electrical weapon named Trisandhi which all the scientists desire to possess and power and effectivity of which can never be eneountered by any means.

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सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—भूमिः ॥ छन्दः—१, ३, १७, २९, ३१, ५५, ६० त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; ४-६, १०, ३८ षट्पदा जगती; ७ प्रस्तार पङ्क्तिः; ८, ११ षट्पदा विराडष्टिः; ९ परानुष्टुप्; १२, १३, १५, ३७ पञ्चपदा शक्वरी; १४ महाबृहती; १६, २१ साम्नी त्रिष्टुप्; १८ षट्पदा त्रिष्टुबनुष्टुब्गर्भातिशक्वरी; १९ उरोबृहती; २० विराडुरोबृहती; २२ षट्पदा विराडतिजगति; २३ पञ्चपदा विराडतिजगती; २४ पञ्चपदानुष्टुब्गर्भा जगती; २५ सप्तपदोष्णिगनुष्टुब्गर्भा शक्वरी; २६-२८, ३३, ३५, ३९, ४०, ५०, ५४, ५६, ५९, ६३ अनुष्टुप्; ५३ पुरोबार्हतानुष्टुप्; ३० [त्रिपदा] विराड् गायत्री; ३२ पुरस्ताज्ज्योतिस्त्रिष्टुप्; ३४ षट्पदा त्रिष्टुब्बृहतीगर्भातिजगती; ३६ विपरीतपादलक्ष्मा पङ्क्तिः; ४१ षट्पदा ककुम्मती शक्वरी; ४२ स्वराडनुष्टुप्; ४३ विराडास्तारपङ्क्तिः; ४४, ४५, ४९ जगती; ४६ षट्पदाऽ- नुष्टुब्गर्भा पराशक्वरी; ४७ षट्पदोष्णिगनुष्टुब्गर्भा परातिशक्वरी; ४८ पुरोऽनुष्टुप् त्रिष्टुप्; ५१ षट्पदाऽनुष्टुब्गर्भा ककुम्मती शक्वरी; ५२ पञ्चपदाऽनुष्टुब्गर्भा परातिजगती; ५७ पुरोतिजागता जगती; ५८ पुरस्ताद् बृहती; ६१ पुरोबार्हता त्रिष्टुप्; ६२ परा विराट् (?; निचृत्) त्रिष्टुप् ॥

HYMN—1

Seer—Atharvan. Subject-matter-mother land. Metre-1, 3. 17, 29, 31, 55, 60 Tristup-2 Bhurik Tristup; 4,6,10,38 Shatpada Jagati; 7 Prastar Pankti: 8, 11, Shatpada Virada-stih; 9 Paranustup Tristup; 12. 13, 15, 37 Panchpada Shak-vari; 14 Mahabrihati; 16,21, Samni Tristup; 18, Shatpada Tristubanustubgarbha Atishakvari; 19 Urobrihati; 20 Viradu-robrihati; 22, Shatpada Viradatjagati; 23; Panchpada Viradati Jagati; 24 Panchpada Anustubgarbhajagati 25 Saptapadosniganustubgarbha Shakveri; 26-28, 33, 35, 39,40, 50, 54, 56, 59,63 Anustup; 53 Purobarhatanstup; 30 (Tripda) viradgayatri 32 Purstajjyotistristup; 34 Shatpada Tristub Brihat Garbha Jagati; 36 Viparit Padlakshma Panktih; 41

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Shatpada Kakummati Shakvari; 42 Svaradanustup; 43 Viradastarpanktih 44, 45, 49, Jagati. 46 Shatpada Anustub-garbha Parashakvari; 47 Shatpadusuink Anustybgarbha Paratishakvari 48 Puronustup Tristup 51 Shatpada Nustub-garbha Kakumati Shakvari; 52 Panchpada Anustubgarbha Paratijagati, 57 Puroajagati Jagati; 58 Purastadbrihati; 61 Purobarhata Tristup; 62 Para Virat (Nichrit) Tristup.

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं
पृथिवी नः कृणोतु ॥ १ ॥

The truth and honesty greatness and generosity; rules and morale, natural strength austerity with industry and labour, discipline, science and arts, and orgnization and sacrifice govern the destiny of the land (nation). May this earth in wherin the whole past attinments of mankind are preserved and remain in plenty in store to be attained in future, yield us vast scope and opportunities for our life purpose.

असंबाधं मध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः
प्रथतां राध्यतां नः ॥ २ ॥

This earth (the mother land) though herself chequered by high, and low places and many plains does remove all causes that impede the progress of the thoughtful. She stores (in her basom) herbs of multifarious powers of effectuality. May she afford us ample room for progress and accomplish our happiness.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत्
सा नो भूमिः पूर्वपेये दधातु ॥ ३ ॥

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In whom exist seas, great rivers and other receptacles of

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water, food and forms, and in whom this whole world endowed with breath and motion goes about its business, may she advance us to a position that deserves, to be protected by the great.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः ।
या बिभर्ति बहुधा प्राणदेजत् सा
नो भूमिर्गोष्वप्यन्ने दधातु ॥ ४ ॥

The earth (mother land) of ours has her four main (and four subordinate) quarters, in each of which food and farms abound, and she by various means supports this whole world endowed with life and motion. May that earth establish us in a plenty of (milch) cows and also of food.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः
पृथिवी नो दधातु ॥ ५ ॥

May that earth (of ours) in whom, in the past our predecessors do deeds of prowes, the righteous vanquish the wicked and who in a special manner shelters cows, horses (and other domestic animals) and food, bestows on us plenty of prosperity and power.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा
द्रविणे नो दधातु ॥ ६ ॥

May that earth (the mother land) of ours who shelters all to her bosom, who is the receptale of wealth, who affords firm standing to all, who keeps gold and other precious metals in her interior, who imparts happiness to all that are active, who supprts men of fire-like vigorous powers in doing good to their fellow-men and who God for her controller, establish us in power and wealth-

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यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम् ।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥

May that earth the giver of all, the firm and spacious, whom the wise ones sleepless keep a watch over without any flaw and failure in their vegil, give us the means to enjoy the the fruit of our past actions and so help us to develop our powers.

यार्णवेऽधि सलिलमग्र आसीद् यां मायाभिरन्वचरन् मनीषिणः ।
यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः ।
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥ ८ ॥

May that mother earth, which, before the creation restain the form of vapour in the ocean of atmosphere, whom, in past, the thoghtful serve with their best abilities, whose immortal heart is established in the most supernal God and is enveloped in truth (or whose indestructible essence before the creation covered with the premordial matter exists in the paramount God) make us an excellant nattion endowed with the light of wisdom and supremacy.

यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्षरन्ति ।
सा नो भूमिर्भूरिधारा पयो
दुहामथो उक्षतु वर्चसा ॥ ९ ॥

May that earth in whom many well-wisher of humanity of quiet nature seving mankind pass their days and nights with out any thing happining untoward, and who possesses immense power to support beings amply provide us with food and also help us to develop our power.

यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे ।
इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः ।
सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः ॥ १० ॥

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May the Mother Earth whom the day and night measur, on whom the pervading sun places its feet in form of morning, meridiam and evening, whom for his own sake, the soul, the lord of speech (deeds and intellect) renders free from foes provide me as her child, with milk.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु ।
बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम् ।
अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवीमहम् ॥ ११ ॥

May the hills, the snow-clad mountains and wood-lands of our motherland be pleasant to us. She the spacious earth who supports all creatures fit for agriculture, yielding various kinds of agricultural products, and having innumerabl forms of metals, who affords firm ground for our residence, and is protected by great and powerful men. May I reside in her unconquerred, unslain, un-wounded.

यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः संबभूवुः ।
तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः ।
पर्जन्यः पिता स उ नः पिपर्तु ॥ १२ ॥

To the mother earth, do all acts of justice, and the various' benficent deeds pertion and from her body proceed all the things that nourish and stregthen us. With these she sheltors us and purifies us completely. The earth is a mother unto me and I like a son, ward off all her calamities. The rainy clouds protect us like a father, may they fill us with plenty.

यस्यां वेदिं परिगृह्णन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्माणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा आहुत्याः
पुरस्तात् । सा नो भूमिर्वर्धयद् वर्धमाना ॥ १३ ॥

On which earth, men proficiant in all work surround the place prepared and purified for Yajna ceremonies, on which the performances in the form of honouring the wise, associating with the righteous and succouring the needy are per-

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formed, on which earth before the consummation of great *Yajnik* good works high, white trumphal pillars are built, may that earth thus prospering advance our porsperity.

यो नो द्वेषत् पृथिवि यः पृतन्याद् योऽभिदासान्मनसा
यो वधेन । तं नो भूमे रन्धय पूर्वकृत्वरि ॥ १४ ॥

Him who has hostile inclinations and designs towards us, him who may invade us with a body of troops, him, who may harass us with hostile plans in his mind, or actively with arms, may the mother earth, who is firm and does work for the righteous, destroy all such for us.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः
तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य
उद्यन्त्सूर्यो रश्मिभिरातनोति ॥ १५ ॥

All these mortal creatures are born of the mother land and live and move in her. She supports bipeds and she supports the quadrupeds. Man having an intimate connection with the five great elements :—earth, water, light, air and ether, for which (five elements) mortal by nature as it is, the sun by means of its rays spreads immortal light all around is also connected with earth.

ता नः प्रजाः सं दुह्रतां समग्रा वाचो
मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

May all these subjects unite with us, complete our society and make it perfect. May the earth give us sweetness of speech (which is essential to bring us together).

विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।
शिवां स्योनामनु चरेम विश्वहा ॥ १७ ॥

May we in all the ways follow (the natural law working in) that motherland who produces and possesses all terrestrial

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objects is the mother of all herbs who affords firm stand to all creatures, who is upheld by righteousness, and who is auspicious, charming and spacious.

महत् सधस्थं महती बभूविथ महान् वेग एजथुर्वेपथुष्टे ।
महांस्त्वेन्द्रो रक्षत्यप्रमादम् ।
सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि
मा नो द्विक्षत कश्चन ॥ १८ ॥

Our mother earth is great and great place of shelter does she afford for all. Her valocity, her motion and her tremoy are all immense. The great and All-powerful God protects her without any flaw. May the earth which is of this description make us shine with lustre as of gold and may no body bear us any maliae.

अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु ।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥ १९ ॥

Fire (heat-energy and electricity) is present in the earth. it thence enters the herbs (that grow upon the earth). The waters bear fire, and fire is an ingradient in the formation of the cloud (or stone). This fire is present in the human body and in different forms, it is found in the bodies of animals like the cow and horse.

अग्निर्दिव आ तपत्यग्नेर्देवस्योर्वन्तरिक्षम् ।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥ २० ॥

Heat (or electricity) proceeds (originally) from the sun and then finds shelter on earth. It occupies the spacious intermdiate region (sky) as well. Men (the mortals) light it in the form of the Yajna fire which is kept up by greasy and combustible substances and which carries the fragranace of articles burrent in the Yajna fire.

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अग्निवासाः पृथिव्यसितज्ञूस्त्विषीमन्तं
संशितं मा कृणोतु ॥ २१ ॥

May this Mother Earth clothed in heat and adding unfettered voluntary effort in living creatures make me powerful (or brilliant and agile).

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम् ।
भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः ।
सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं
मा पृथिवी कृणोतु ॥ २२ ॥

In the earth men keep on a mutual refined civil inter-course for their beterment by the acquisition of good qualities, By means of their power of endurance and through food mortal men live on the earth. May that earth give us vitablity and long life and may she help me to live to a good old age.

यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः ।
यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु
मा नो द्विक्षत कश्चन ॥ २३ ॥

May the earth thorugh that characteristic of herbs which appears as smell, borne by herbs and waters, which ie shared in by creatures constituted of earthly particles and by creatures moving in water, make me powerful. May no body bear us any ill will.

यस्ते गन्धः पुष्करमाविवेश यं संजभ्रुः सूर्याया विवाहे ।
अमर्त्याः पृथिवि गन्धमग्रे तेन मा सुरभिं
कृणु मा नो द्विक्षत कश्चन ॥ २४ ॥

May the earth by that fragranc of herbs which has cntered in to nutrient objects, which the enterprising noble minded men

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have gathered from the diffused light of the sun, make me powerful. May no body bear us any ill will.

यस्ते गन्धः पुरुषेषु स्त्रीषु पुंसु भगो रुचिः ।
यो अश्वेषु वीरेषु यो मृगेषूत हस्तिषु ।
कन्यायां वर्चो यद् भूमे तेनास्माँ अपि
सं सृज मा नो द्विक्षत कश्चन ॥ २५ ॥

May the earth, the abode of all, by her special characteristic distinguished by fragrance which appears in leaders of men, in male and female creatures as their enjoyable qualities and lustre, in fast rnnning horses, the deer and elephant as agility and greatness, in the constellation virgo as its lustre, bestow on us also that virtue of herbs. May no body bear us any ill will.

शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता ।
तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः ॥ २६ ॥

The earth appears in the shape of small and big stones and dust, She is standing firmly held togeter only because of the qualities. I nourish my body with food provided by this earth to render her service who keeps gold in her bosom.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।
पृथिवीं विश्वधायसं धृतामच्छावदामसि ॥ २७ ॥

On whom big trees the Lords of wood evermore stand firm, that mother earth, the supporter of all and herself supported by brave men, we invoke upon and welcome,

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥ २८ ॥

Whether rising up, or seated or standing or going may we not stagger on this motherland of ours either on the right foot or the left.

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विमृग्वरीं पृथिवीमा वंदामि क्षमां भूमिं
ब्रह्मणा वावृधानाम् । ऊर्जं पुष्टं बिभ्रतीमन्नभागं
घृतं त्वाभि नि षींदेम भूमे ॥ २९ ॥

I invoke-upon that mother earth who is sought after in various ways, who is able to support (all) who is firm, who grows by means of divine power, who bears strengthening, nourishing fatty things fit for food. May we establish ourselves at peace on that earth.

शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दंध्मः ।
पवित्रेण पृथिवि मोत् पुंनामि ॥ ३० ॥

May the mother earth, let flow pure waters for clearing our bodies. All evil and ruinous practices we shift on to the internal foe (aversion ect) and I sanctify my self by good and virtuous dealing.

यास्ते प्राचीः प्रदिशो या उदींचीर्यास्ते भूमे अधराद्
याश्चं पश्चात् । स्योनास्ता मह्यं चरंते भवन्तु
मा नि पप्तं भुवंने शिश्रियाणः ॥ ३१ ॥

May the eastern and the northern regions of the mother-earth, thoselying southward and those westward be propitous unto me who am living and moving in her. As long as I tread upon her ground or surface may I not stumble.

मा नः पश्चान्मा पुरस्तांन्नुदिष्ठा मोत्तरादंधरादुत ।
स्वस्ति भूमे नो भव मा विंदन् परिपन्थिनो
वरींयो यावया वधम् ॥ ३२ ॥

May not the mother earth drive us from before or behind from above or below, but be propitious unto us, May not she let the robbers find us, but keep the deadly weapons (of war) for away from us.

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यावत् तेऽभि विपश्यामि भूमे सूर्येण मेदिना ।
तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समाम् ॥ ३३ ॥

May the mother earth help me so that as long as I look around with the sun for my friend, my eyesight may not fail in successive excellent and beneficent undertakings.

यच्छयानः पर्यावर्ते दक्षिणं सव्यमभि भूमे पार्श्वम् ।
उत्तानास्त्वा प्रतीचीं यत् पृष्टीभिरधिशेमहे ।
मा हिंसीस्तत्र नो भूमे सर्वस्य प्रतिशीवरि ॥ ३४ ॥

When, as I lie down I turn upon my right or left side, or when stretched at full length, we sleep upon the earth touching our ribs, may not she, then who furnishes as a bed for all, hurt us.

यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु ।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिपम् ॥ ३५ ॥

May the mother earth soon fill up whatever I dig out of her. Of her who is fit to be sought after, may I not damage those parts which are vital to vegitation, or the interior regions where she stores rare and precious things.

ग्रीष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ।
ऋतवस्ते विहिता हायनीरहोरात्रे
पृथिवि नो दुहाताम् ॥ ३६ ॥

The summer, the rains, the autumn, the winter, the forest and the spring are the seasons due to (the motions of the) Earth. On the spacious land of this mother earth may the years of our life assigned by Providential dispensation be completed by her days and nights.

याप सर्पं विजमाना विमृग्वरी यस्यामासन्नग्नयो
ये अप्स्वन्तः । परा दस्यून् ददती

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देवपीयूनिन्द्रं वृणाना पृथिवी न वृत्रम् ।
शक्राय दध्रे वृषभाय वृष्णे ॥ ३७ ॥

That mother earth much to be sought after, who moves along gliding in whom the various types of heat exist that are found working in the bodies of living beings, that mother earth who casts away the wicked that revile the righteous, and who prefers virtuous man of great abilities to one who obstructs the good, is established for the powerful, manly and vigorous.

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते ।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः ।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ॥ ३८ ॥

This is that mother earth who abounds in places for assemblies for pious works and granaries on whom triumphal posts are erected at *Yajna*, on whom man versed in Vedic speech of Yajuh praise God with the hymans of Rig and Saman, on whom proficient in worship and Yoga-method and procedures of *Yajna* go into traunce to give the soul a foretaste of the state of salvation.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः ।
सप्त सत्रेण वेधसो यज्ञेन तपसा सह ॥ ३९ ॥

This is that mother earth on whom the primal creating forces attain the cosmic light in the form of the sun light and the seven cognitive organs in the body of man are associated with the sentiment *Satra Yājna* and austerity.

सा नो भूमिरा दिशतु यद्धनं कामयामहे ।
भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः ॥ ४० ॥

May that mother earth be source of bestowing upon us that munificence which we crave after, let fortune be ever favourable to us, and may righteous men of worth be our leaders.

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यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलबाः ।
युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः ।
सा नो भूमिः प्र णुदतां सपत्नानसपत्नं
मा पृथिवी कृणोतु ॥ ४१ ॥

May that mother earth go whom men having different views to express sing and dance, on whom they meet in battle and the war-cry and the war-drum resound, remove ourfoes (through us) and may the spacious earth rid us of them.

यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः ।
भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे ॥ ४२ ॥

May all praise flow from us for that mother earth on whom rice, barley and such other cereals fit for food abound, to whom belong five kinds of human beings, to whom the rains are dear and who is protected by rain-clouds.

यस्याः पुरो देवकृताः क्षेत्रे यस्या विकुर्वते ।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां
रण्यां नः कृणोतु ॥ ४३ ॥

May God, the Lord of creature and creation make that mother earth of ours pleasant in every quarter whose cities are the work of learned men, and on whose land men do various types of their ventures.

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे
वसूनि नो वसुदा रासमाना देवी
दधातु सुमनस्यमाना ॥ ४४ ॥

May our spacious mother earth who store in her interior treasure in various ways, bestow on me riches, precious stones and gold. Giver of munificence, may she who possesses noble qualities distributing various kinds of wealth support us with a kind heart,

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जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं
पृथिवी यथौकसम् । सहस्रं धारा द्रविणस्य
मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

Just as she, according to their deserts in various ways supports the concourse of men of various qualisies and specially endorved with the power of expressing them in various ways, may the mother earth having vast space like a constant cow that never fails pour on us a thousand streams of wealth.

यस्ते सर्पो वृश्चिकस्तृष्टदंश्मा हेमन्तजब्धो भृमलो गुहा शये
क्रिमिर्जिन्वत् पृथिवि यद्यदेजति प्रावृषि तन्नः
सर्पन्मोप सृपद् यच्छिवं तेन नो मृड ॥ ४६ ॥

May that mother earth of ours in whose holes the snake, the scorpion, chilled with winter-cold and bewildered lies hidden, the worm and whateser in the rain pleased moves about, bless us with all that is good. May not these, creeping come near us.

ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे ।
यैः संचरन्त्युभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं
यच्छिवं तेन नो मृड ॥ ४७ ॥

There are many ways of this mother earth fitfor people to travel upon the road for and wagon to journey over by which booth the good and the bad pass together may we conquer these paths rid of the foe and the robber may she bless us with all that is good ?

मल्वं बिभ्रती गुरुभृद् भद्रपापस्य निधनं तितिक्षुः ।
वराहेण पृथिवी संविदाना सूकराय
वि जिहीते मृगाय ॥ ४८ ॥

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Having the powers to support things as well as the force of gravitation, the mother earth supports the concourse of the men of virtues as well as the men of wickedness and in unison with rain-cloud she dispose herself in various ways to the pleasant rayed sun that itself is in motion.

ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः पुरुषादश्चरन्ति । उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां रक्षो अप बाधयास्मत् ॥ ४९ ॥

Her beasts of the forest such as the beneficial deer, the man-eating lion and tiger roam about in the forest. May the mother earth chase away from us here, the ferocious wolf and the she-bear of the nasty gait.

ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः । पिशाचान्त्सर्वा रक्षांसि तानस्मद् भूमे यावय ॥ ५० ॥

May the mother earth remove from our midst those whose nature is to hurt others, those who work against others, welfare, the stingy and ignoble as well as the flesh eaters and all others injurious beings.

यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्यावयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥

To which fly together the winged bipeds such as the swan, the high flying eagle and strong birds, on whom the wind moving in the intermediate region raises dust shakes trees and the flame of fire moves backward and forward alongwith the movement of the wind.

यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि । वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये धामनिधामनि ॥ ५२ ॥

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Let that spacious mother earth upon whom are settled joined together day and night, the ruddy and dark, who is surrounded and encompassed by rain establish us with an understanding to happiness in each delightful place.

द्यौश्च म इदं पृथिवी चान्तरिक्षं च मे व्यचः ।
अग्निः सूर्य आपो मेधां विश्वे देवाश्च सं ददुः ॥ ५३ ॥

Let the heavens the earth and the firmament afford me ample room, and Fire, Sun, Water and all the other objects endowed with good qualities join together to become the source of giving me decisive understanding.

अहमस्मि सहमान उत्तरो नाम भूम्याम् ।
अभीषाडस्मि विश्वाषाडाशामाशां विषासहिः ॥ ५४ ॥

I am victorious and am called on earth the supreme. I am triumphant all overpowering and conqueror in everp direction.

अदो यद् देवि प्रथमाना पुरस्ताद् देवैरुक्ता व्यसर्पो महित्वम् ।
आ त्वा सुभूतमविशत् तदानीमकल्पयथाः
प्रदिशश्चतस्रः ॥ ५५ ॥

While the mother earth possessed of the plentiful resources beneficence, advances forward as told by the wise, expanding her magnificence still further great prosperty resorts to her and she makes the four great quarters flourish.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् ।
ये संग्रामाः समितयस्तेषु चारु वदेम ते ॥ ५६ ॥

We should recount the glories of the mother earth in villages, in wood land, in all assemblages, in wars and meetings of the people on the earth.

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अश्वइव रजो दुधुवे वि तान् जनान् य आक्षियन् पृथिवीं यादजायत । मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम् ॥ ५७ ॥

Since her birth this mother earth which is the source of all cheers and advanced marches, and which protects the whole populace, keeps the trees and plants, shakes off all those people that oppress her as a horse shakes off dust.

यद् वदामि मधुमत् तद् वदामि यदीक्षे तद् वनन्ति मा । त्विषीमानस्मि जूतिमानवान्यान् हन्मि दोधतः ॥ ५८ ॥

Whatever I speak, I speak honey sweet, whatever I see, Divine laws serve it out to me. I am brilliant, and quick and I strike down those enemies who are fierely disposed towards me.

शन्तिवा सुरभिः स्योना कीलालोध्नी पयस्वती । भूमिरधि ब्रवीतु मे पृथिवी पयसा सह ॥ ५९ ॥

May this mother earth who is spacious, the source of peace, powerfulness, happiness and has all nectar for living creatures, yields plenty of milk through kingdom of milk-giving animals, bestows on us all the eatables with juicy things.

यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम् । भुजिष्यं१ पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः ॥ ६० ॥

It is that mother earth in whose cavity all sorts of enjoyable things in the form of food and juice find place and these are for those young ones who have their mothers, who enters in the premitive stage in the ocean of vapors in the middle region and the man of sound knowledge and action searches her out.

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त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना ।
यत् त ऊनं तत् त आ पूरयाति प्रजापतिः
प्रथमजा ऋतस्य ॥ ६१ ॥

The mother earth, becoming very fertile is well known as the perfect observer of the vow of fulfilling the wishes of mankind, Whatever is lacking in her way the Lord of creation and creature, the first Propagator of the universal order, supply in every way.

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः ।
दीर्घं न आयुः प्रतिबुध्यमाना
वयं तुभ्यं बलिहृतः स्याम ॥ ६२ ॥

May the shelter the mother earth affords us on her bosom, be free from consumtion and all other diseases. May we live our long life keeping oursolves wakeful and watching and paying her tribute of our service.

भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम् ।
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥ ६३ ॥

May the mother earth keep me safe with an understanding leading to happiness. May she who ever moves in unison with the sun established us in wealth and prosperity ?

सू०२ ॥ ऋषिः—भृगुः ॥ देवता—अग्निः; मन्त्रोक्ताः; २१-३३ मृत्युः ॥ छन्दः—१, ४, १०, ११, २१-३३, ५३ त्रिष्टुप्; २, ५, १२-१५, १७, १९, २०, ३४-३६, ३८, ३९, ४१, ४३, ५१, ५४ अनुष्टुप्; ३ आस्तारपङ्क्तिः; ६ भुरिगार्षी पङ्क्तिः; ७, ४५ जगती; ८, ४८, ४९ भुरिक् त्रिष्टुप्; ९ अनुष्टुब्गर्भा विपरीत-पादलक्ष्मा पङ्क्तिः; १६ ककुम्मती पराबृहत्यनुष्टुप्; १८ निचृदनुष्टुप्; ३७ पुरस्ताद् बृहती; ४० पुरस्तात् ककुम्मत्यनुष्टुप्; ४२ त्रिपदा भुरिगार्ची गायत्री; ४४ द्विपदार्ची बृहती; ४६ द्विपदा साम्नी त्रिष्टुप्; ४७ पञ्चपदा बार्हतवैराजगर्भा जगती; (४२, ४४, ४६ एकावसाना);

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५० उपरिष्टाद् विराड् बृहती; ५२ पुरस्ताद् विराड् बृहती; ५५ बृहतीगर्भा त्रिष्टुप् ॥

HYMN II

Seer—Bhriguh, Subject-matter, Agnih, as described in the verses ; 21-33 Mrityu, death. Metre, 1, 4, 10, 11-21-33, 53 Tristup; 2, 5, 12, 15, 17, 19, 20, 34-36, 38, 39, 41, 43, 51, 54 Anustup; 3 Astarpanktih; 6 Bhurigarshi Panktih; 7-45 Jagati ; 4, 48, 49 Bhurik tristup ; 9 Anustub garbha Veparitpadlakshma Panktih 16 Kakummati Parabrihaty Anustup 18 Nichridanustup; 37 Purastadbrihati; 40 Purastat Kakumat-Anustup; 45 Tripad, Bhurigarchi Gayatri ; 44 Dvipada archi Brihati; 46 Dvipada Samni Tristup; (42, 44, 46, Ekavasana) 47 Panchpada Viratbrihatigarbha Jagati ; 50 Uparistad Virat Brihati ; 52 Purastat Virat Brihati ; 55 Brihatigarbha Tristup.

N. B. :—This second hymn of the 12th Kand is concerned with the *Agni-kravyad*, fire which consumes the dead. Kravyad Agni has many aspects which have been neglected by the neo-commentators of the Atharvaveda. They had prejudices of Pauranic element. The description of Shatapatha about *Kravyad* is one meaning but it is not the whole that this word encompasses within it. The fire used to burn the dead body of man is called *Kravyad.* This is not the full meaning of the word. There are three kinds of fire which are used in rituals etc :—*Amad, Kraya* and *Annad.* The fire which consumes the cereals, fruit, etc which are uncooked is called *Amad.* The fire which is used in the Yajna sacraments etc is know *Annad.* The *Havi* also comes within the category of *Anna.* The fire which is used to consume flesh by burning it, which is used medically to consume the diseases of body and limbs, which is used in the form of weapons to kill animals, enemies piereing it into the flesh and limbs—is called kravyad Agni. Funeral fire is also called kravysed Agni. But the hymn under question is not meant narrowly and exclusively. Here the *Kravyad* Agni has been used to play its part in broad and comprehensive scope.

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नुडमा रोह न ते अत्र लोक इदं सीसं भागधेयं त एहि ।
यो गोषु यक्ष्मः पुरुषेषु यक्ष्मस्तेन
त्वं साकमधराङ् परेहि ॥ १ ॥

This cremating ground is not the cxalusive only place to hold this fire confined for consigning the dead bodies Leth this mount to be used in shafts and arrows and the lead is its appointed metal in making bullets etc for fire arms, so let it come tp this for proper use. Let this fire go destroying below and away together with the disease which are developed in men and developed in cows.

अघशंसदुःशंसाभ्यां करेणानुकरेण च ।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि ॥ २ ॥

May we destroy all the consumptive diseases with their malignancy and auxsilliary troubles, their present effect and past effect and also the death to be caused by them, through the use of this fire.

निरितो मृत्युं निर्ऋतिं निररातिमजामसि ।
यो नो द्वेष्टि तमद्ध्यग्ने अक्रव्याद्
यमु द्विष्मस्तमु ते प्र सुवामसि ॥ ३ ॥

By this fire, the one form of which is not flesh, consuming we expel the calemity of diseases, their malignancies and drive away death caused by them. Let this fire eat away whatever disease trouble us and we send whatever disease malign us to this.

यद्यग्निः क्रव्याद् यदि वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः ।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं
स गच्छत्वप्सुषदोऽप्यग्नीन् ॥ ४ ॥

If the fire fever heat eating the flesh of body enters into body and organic structure if the tiger leaving its lair

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enters into the stable of cows, we (in both cases) using fire in medical treatment and making weapon by fire drive away them. Let that fever and tiger go to the fires : electricities which lie in herbs and waters.

यत् त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते ।
सुकल्पमग्ने तत् त्वया पुनस्त्वोद्दीपयामसि ॥ ५ ॥

When a man is dead the persons enraged with angers through this anger leave this fire away from use in removing diseases, but this deed of using fire to cure diseases is set right and again kindle this to use properly.

पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने ।
पुनस्त्वा ब्रह्मणस्पतिराधाद् दीर्घायुत्वाय
शतशारदाय ॥ ६ ॥

Use again this fire the learned men known *Adityas*, use again this fire the learned called Rudra and *Vasus;* use, in all frequency, this fire the learned man called Brahma who is the bringer of all fortunes, utilizes this fire and establishes it repeatedly, the master of vedic speech, for attaing long life lasting through hundred autumns.

यो अग्निः क्रव्यात् प्रविवेश नो गृहमिमं
पश्यन्नितरं जातवेदसम् । तं हरामि पितृयज्ञाय दूरं
स घर्ममिन्धां परमे सधस्थे ॥ ७ ॥

I use fire which is used for the purposes of removing diseas, killing foes and wild beasts has entered into my house (to become all in all), I, seeing the other one as *Jatvedas* (established these) remove it away to assign it for the purpose of giving health and pleasure to father and mother (alive). Let that fire (which is *Jatvedas*) get ablaze and inflame the caldron in Yajna.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

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इहायमितरो जातवेदा देवो देवेभ्यो
हव्यं वहतु प्रजानन् ॥ ८ ॥

I, the house-holder, separately fix a side this *Kravyad*. fire, let it go to the king or the person of science as it is of violent nature and purpose. Here in home let the powerful other one called Jatvedas carry out the oblations dropped therein for the other physical and spiritual elements, it has them within its reach.

क्रव्यादमग्निमिषितो हरामि जनान् दृंहन्तं वज्रेण मृत्युम् ।
नि तं शास्मि गार्हपत्येन विद्वान् पितृणां
लोके अपि भागो अस्तु ॥ ९ ॥

I, knowing its all aspects fix aside for its purpose the devastaing Kravyad fire which kills the men with its bolt-like power. I compitent in its use control this fire through the fire called *Garhpatya* and let it have its share in the performances of fathers and mothers.

क्रव्यादमग्निं शशमानमुक्थ्यं प्र हिणोमि
पथिभिः पितृयाणैः । मा देवयानैः
पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम् ॥ १० ॥

I, the house-holder send this most devastating highly praised kravyad fire (to fulfill its purpose) by the ways and methods of the scientists. Let it not come again in its fixed operation by the ways of spiritual persons and let it be kept active in the works of the scientists.

समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः ।
जहाति रिप्रमत्येन एति समिद्धो अग्निः
सुपुना पुनाति ॥ ११ ॥

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The men free from all sorts of material and spiritual vices, pure in nature and action and becoming the purifier of others enkindle the *Sanks:ık* fire for the benefit of all. This enkinled fire make all leave evils, overpowees bad things and purifies the things by its purificatory power.

देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत् ।
मुच्यमानो निरेणसोऽमोगस्माँ अशस्त्याः ॥ १२ ॥

This effulgent Sanksuka fire mounts the heavenly regions. This fire being free from all defects make us free from all sorts of bad effects.

अस्मिन् वयं संकसुके अग्नौ रिप्राणि मृज्महे ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥ १३ ॥

We making this *Sanksuk* fire ablaze always wipe out our intentions of eveil acts and become the performers of *Yajna* and pure in conscience, Let this become the source of prolonging our lives.

संकसुको विकसुको निर्ऋथो यश्च निस्वरः ।
ते ते यक्ष्मं सवेदसो दूराद् दूरमनीनशन् ॥ १४ ॥

These fires which are called Sanksuka (Breaker-up) Vikasuka (the Burster), Nirritha (the destroyer), Nihsvara (the silent one) in full cooperation drive away, your consumption far, far off from you, O man.

यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु ।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः ॥ १५ ॥

We, (for safety of our side) expel the *Kravvad* fire which creates trouble and which has got place in our horses, in our men, in our cows, in our goats and in our sheep.

अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा ।

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निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥ १६ ॥

We drive away this Kravyad fire which is destroyer of life from other people, horses and cows.

यस्मिन् देवा अमृजत यस्मिन् मनुष्या उत ।
तस्मिन् घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥ १७ ॥

Through the means of which the learned men become free from all inpurities, through the means of which the men performing *Yajna* make them purified, pouring into that the oblations of ghee, rise O man to the higher state of enlightenment.

समिद्धो अग्न आहुत स नो माभ्यपक्रमीः ।
अत्रैव दीदिहि द्यवि ज्योक् च सूर्यं दृशे ॥ १८ ॥

Let not this fire which is enkindled and served with oblations leave us, let it blaze here in heavenly region and may we see long the sun.

सीसे मृड्ढ्वं नडे मृड्ढ्वमग्नौ संकसुके च यत् ।
अथो अव्यां रामायां शीर्षक्तिमुपबर्हणे ॥ १९ ॥

Let this fire made means remove whatever dirt remains in lead, whatever dirt in arrow whatever dirt in Sanksuk fire, whatever in the black sheep and whatever in the pillow on which rests the head.

सीसे मलं सादयित्वा शीर्षक्तिमुपबर्हणे ।
अव्यामसिक्न्यां मृष्ट्वा शुद्धा भवत यज्ञियाः ॥ २० ॥

O men become purified and pious by removing the dirt which is in lead which is in pillow on which rests the head and which is there in the black sheep.

परं मृत्यो अनु परेहि पन्थां यस्ते एष इतरो देवयानात् ।

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चक्षुष्मते शृण्वते ते ब्रवीमीहेमे वीरा बहवो भवन्तु ॥ २१ ॥

Let the death carry out its plan by the second path of it which is different one from the path of *Devayana* (the path by which travel the enlightened persons). I, the enlightened one tell it that like a man possessing eyss and ears let it go away and may there be large number of heroes around me.

इमे जीवा वि मृतैराववृत्रन्नभूद् भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय
सुवीरासो विदथमा वदेम ॥ २२ ॥

These *Jivas*, the men are surrounded with the dead ones or the things of world which are perishable, our prayer to Divinety now be auspicious, may we go forward for dance and laughter, We having good children, may perform Yajna,

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तः शरदः पुरूचीस्तिरो
मृत्युं दधतां पर्वतेन ॥ २३ ॥

I (God) fix here this limit for living ones, let none of them, none other transgress this limit, may they survive hundred lengthned autuman and may they bury death under mountain (by the power of continence).

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ ।
तान् वस्त्वष्टा सुजनिमा सजोषाः
सर्वमायुर्नयतु जीवनाय ॥ २४ ॥

O *Jivas*. You all accepting smileness live full lives, all of you striving one after another continue your effort. May Gracious God, the creater of all good things lead you live your lives to full existence.

यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम् ।

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यथा न पूर्वमपरो जहात्येवा धातरायूंषि
कल्पयैषाम् ॥ २५ ॥

As days pass one after another as the seasons united with each other come and go, as the latter does not leave former in the same way manage the lives of these men, My Lord.

अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः ।
अत्रा जहीत ये असन् दुरेवा
अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥

O fellow men of the world, this world, like like a stony river is flowing swiftly (in time) go on, other your strength and cross it. Who soever are troublesme abound them here. Let us cross over the power which are free from all malignancies.

उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम् ।
अत्रा जहीत ये असन्नशिवाः
शिवान्त्स्योनानुत्तरेमाभि वाजान् ॥ २७ ॥

O my worldly companions, rise up erect, cross over, the river (in the form of world present to us) that flows before us is stony. Abondon here the powers which are ungracious and let us cross to powers auspicious and favourable.

वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
अतिक्रामन्तो दुरिता पदानि शतं हिमाः
सर्ववीरा मदेम ॥ २८ ॥

O my world companions, all of you, becoming pure, bright in thought and action and purifying others begin the prayer of God to attain the splendour who is the master of all and power of all powers. May we, overpassing all the tronbles and evils rejoice, with all our heroes, children etc. through a hundred autumn.

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उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽवरान् परेभिः ।
त्रिः सप्त कृत्व ऋषयः परेता मृत्युं
प्रत्यौहन् पदयोपनेन ॥ २९ ॥

The *Rishis* (Seer and Saints) through the excellent upward ways and methods of exhailing and inhailing breath and raising this excercise or practice upto twenty one times, crossing beyond the lower, reaching higher states overcome death putting obstacles in its way.

मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः ।
आसीना मृत्युं नुदता सधस्थेऽथ
जीवासो विदथमा वदेम ॥ ३० ॥

O ye jivas, You all steady in postures of Yoga putting obstcles in the working way of death, making even this existence prolonged and happy drive away death. We also in our home discuss and perform *Yajna*.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु
जनयो योनिमग्रे ॥ ३१ ॥

Let these ladies be good wives of their respective good husbands, let these never be widows. Let them ador themselves with fragrant balm and unguent. Let these ladies dressed with ornaments, having no tear in eyes and enjoying good health accupy a high status in their homes.

व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्य१हं कल्पयामि ।
स्वधां पितृभ्यो अजरां कृणोमि दीर्घेणायुषा
समिमान्त्सृजामि ॥ ३२ ॥

I, the house-holding men, by the knowledge of the Vedic speeches make these two (Pitar : the men of experience and

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action and the men in general) strongly it (in all respects). I, tdrough the cereals to be given to them, distinguish between two. For our learned living fathers (Pitar) I give food that casts away oldness and for these men I give that food that prongs life.

यो नो अग्निः पितरो हृत्स्व१न्तराविवेशामृतो मर्त्येषु ।
मय्यहं तं परि गृह्णामि देवं मा सो अस्मान्
द्विक्षत मा वयं तम् ॥ ३३ ॥

O Pitarah (the men of experience and actions) I, through knowledge and action grasp and hold within me Agni. the self-refulgent God who is immortal and has entered into the interior of the hearts of immortal us. He is endowed with unique powers. He neither even have indifference towards us nor we towards Him.

अपावृत्य गार्हपत्यात् क्रव्यादा प्रेत दक्षिणा ।
प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम् ॥ ३४ ॥

O Men of scientific feats. leaving the house-hold fire (for its purpose) go with the *Kravyad* fire (to solve other purposes) and by the dint of deterity do whatever is favourable to living learned fathers and mothers, for yourselves and for the men of learning (by utilizing this fire in medical war fare and other purposes).

द्विभागधनमादाय प्र क्षिणात्यवर्त्या ।
अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः ॥ ३५ ॥

The Kravyad fire not separated from house-hold and this used in the place of house-hold takes the double share of wealth of the eldest son and spoils him with poverty.

यत् कृषते यद् वनुते यच्च वस्नेन विन्दते ।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥
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If Kravyad fire is not separated from and is used in the place of house-hold fire, the man involved in loses all that he produces by ploughing that acquired by toil of hand and that by exchange of things.

अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे ।
छिनत्ति कृष्या गोर्धनाद् यं क्रव्यादनुवर्त्तते ॥ ३७ ॥

He whom this Kravyad fire (the fever or other disease) pursues becomes impious, is deprived of all splendour of life. The food given by him is not to be eaten (due to fear of developing disease). He deprives of agricultural yields and cow.

मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य ।
क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥ ३८ ॥

The men whom this Kravyad fire very closely keeps into its clutches, suffering from pains speak again and again in greeds.

ग्राह्या गृहाः सं सृज्यन्ते स्त्रिया यन्म्रियते पतिः ।
ब्रह्मैव विद्वानेष्यो३ यः क्रव्यादं निरादधत् ॥ ३९ ॥

When a women's husband dies, the homes are engrossed in pains and troubles. At this time the experienced physician who is able to drive away the Kravyad fire (disease) be called.

यद् रिप्रं शमलं चकृम यच्च दुष्कृतम् ।
आपो मा तस्माच्छुम्भन्त्वग्नेः संकसुकाच्च यत् ॥ ४० ॥

Let the waters natural or medically prepared free me from ailing diet etc., dirt, whatever reverses have been done and also from the effect that is caused by *Sanksuk* fire.

ता अधरादुदीचीराववृत्रन् प्रजानतीः पथिभिर्देवयानैः ।

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पर्वतस्य वृषभस्याधि पृष्ठे नवाश्चरन्ति सरितः पुराणीः॥ ४१ ॥

By paths travelled by the sun-rays and winds these waters available by all flow from below and mount upward. The old rivers on the high summit of raining mountain flow a fresh and a new.

अग्ने अक्रव्यान्निष्क्रव्यादं नुदा देवयजनं वह ॥ ४२ ॥

Let this *Akravyad* fire (pure fire) drive away the *Kravyad one*. Let this carry the oblations to physical elements for whom these have been offered in the fire of vedi.

इमं क्रव्यादा विवेशायं क्रव्यादमन्वगात् ।
व्याघ्रौ कृत्वा नानानं तं हरामि शिवापरम् ॥ ४३ ॥

The Kravyad fire has entered him or he has adopted the way of Kravyad (under both circumstances) I, separating these two like two tigers and overpowering them drive away that what is ungracious.

अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य
उभयानन्तरा श्रितः ॥ ४४ ॥

This house-hold fire is rampart of learned men and *Yajna-devas*, the physical forces (concerned with Yajna) it is the wall of defence for the men. Thus it stands between both of them.

जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु
ये मृताः । सुगार्हपत्यो वितपन्नरातिमुषामुषां
श्रेयसीं धेह्यस्मै ॥ ४५ ॥

This fire facilitates the jivas to live their full lives. Those who are dead go (to enjoy) the state assigned for Pitrins i.e. the Yajnikas—The Chandramasi state. The good house-hold fire burns the internal enemies (i.e. passion, anger etc),

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Let this make for the man, the each dawn more auspicious. This fire (used in wars) destroying all the adversries brings their wealth, their strength and possessions to us.

सर्वानग्ने सहमानः सपत्नानैषामूर्जं
रयिमस्मासु धेहि । ॥ ४६ ॥

This fire (used in wars) destroying all the adversaries brings their wealth their strength and possessions to us.

इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात्।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥

Ye men, you utilize into your ventures the mighty, defensive fire and that may save you from acts of fatal nature. By this fire kill the enemy attacking you and protect you on all sides from the weapon used by the cruel enemy.

अनड्वाहं प्लवमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥

Ye Men ! prepared and utilize the car deviced with electrical means and weapon and that may save you from disgrace and trouble. Enter into the ship of Savitar the constructive electricity (for your safety). Let us free ourselves from trouble by the dint of our five cognitive organs and the mind sixth.

अहोरात्रे अन्वेषि बिभ्रत् क्षेम्यस्तिष्ठन् प्रतरणः सुवीरः ।
अनातुरान्त्सुमनसस्तल्प बिभ्रज्ज्योगेव नः
पुरुषगन्धिरेधि ॥ ४९ ॥

This bed is the giver of rest day and night and is very very comfortable. It stands supporting the sleepers like a brave man. This bearing happy minded and undiseased men always remain with us with smell of man.

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ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा ।
क्रव्याद् यानग्निरन्तिकादश्वइवानुवपते नडम् ॥ ५० ॥

They who sever their connection from men of enlightenment and merits of from the meritorious qualities and deeds live in sin evermore. Those the Kravyad fire destroys from very near like the horse tramples down reed (do not find pleasure in life).

येऽश्रद्धा धनकाम्या क्रव्यादा समासते ।
ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा ॥ ५१ ॥

They who are faithless and greedy after wealth and are violent, or living on others cost, always depend or keep their eyes on the cooking caldron of others, not on their own.

प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः ।
क्रव्याद् यानग्निरन्तिकादनुविद्वान् वितावति ॥ ५२ ॥

They whom the Kravyad fire (the disease caused by heart etc.) has in its clutches and pursue' frequently, fall down in their mind and spirit alike and this state for them comes and go further and further.

अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः
माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या
गह्वरं सचस्व ॥ ५३ ॥

O this Kravyad fire (fatal disease) among tamed animals the black sheep is share, the learned tell that lead and iron are also its portions (as it used as weaponet) mashed beans are assigned as its eatable shares and this abides in dark wood.

इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम् ।
तामिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥

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Indra, the learned one making old *Ishika* (a kind of grass called Munja) shoot of sesmum, stalk of reed media and fuel controls the fire of *Yama*, the cycle of seasons.

प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान् पन्थां वि ह्याविवेश ।
परामीषामसून् दिदेश दीर्घेणायुषा
समिमान्त्सृजामि ॥ ५५ ॥

I, the learned one, knowing the way and method (of medication) enter into this life, I, sending diseases to setting sun set free the lives of those men and make them live a prolonged life.

सू०३ ॥ ऋषिः—यमः ॥ देवता—स्वर्गः, ओदनः, अग्निः ॥ छन्दः—१, ४२, ४३, ४७ भुरिक् त्रिष्टुप्; २-७, ९-११, १४-१६, १८-२०, २३, २५-३३, ३५-३८, ४०, ४१, ४५, ४६, ४८-५४ त्रिष्टुप्; ८, १२, २१, २२, २४ जगती; १३, १७ स्वराडार्षी पङ्क्तिः; ३४ विरड् गर्भा त्रिष्टुप्; ३९अनुष्टुब्गर्भा त्रिष्टुप्; ४४ परा बृहती त्रिष्टुप्; ५५-६० सप्तपदाः शङ्कुमत्योऽतिजागतशाक्वरातिशाक्वरधार्त्यगर्भा अति- धृतयः (?) (५५, ५७-६० कृतिः)

HYMN—3

Seer—Yamas, Subject matter—Svargah; Odanah; Agnih. Metre 1, 42, 43, 47 Bhuric Tristup, 2-7, 9-11, 14-16, 18-20, 23, 25-33, 35-38, 40, 41, 45, 46, 48-54 Tristup; 8, 12, 21, 22, 24 Jagati ; 13, 17 Svarad Arshi Panktih ; 34 Viradgarbha Tristup ; 39 Anustubgarbha Tristup ; 44 Para Brihati Tristup 55-60 Saptapadah Shankummatyah Atijagat Shakvar-Atishakvra Dhartyagarbha : Atidhritayah ?

पुमान् पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते ।
यावन्तावग्रे प्रथमं समेयथुस्तद्
वां वयो यमराज्ये समानम् ॥ १ ॥

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O strong and mighty one among men ! become the master of all people and ascend to this seat. You call and select the lady (to marry as wife) who soever is to your liking (according to nature, merits and culture). Whatever strength you both have attained in first part of life, will be same and equal in the house-hold kingdom of life.

तावद् वां चक्षुस्तति वीर्याणि तावत् तेजस्ततिधा वाजिनानि ।
अग्निः शरीरं सचते यदैधोऽधा
पक्वान्मिथुना सं भवाथः ॥ २ ॥

O ye couple ! so strong is your sight, so many are your powers and energies, so is vigour and bodily splendour and so many are your feats and deeds. When the heat of passion warmly stimulate your body as fire enkindles fuel, then, you both attain maturity (by producing progeny).

समस्मिल्लोके समु देवयाने सं स्मा समेतं यमराज्येषु ।
पूतौ पवित्रैरुप तद्ध्वयेथां यद्यद्
रेतो अधि वां संबभूव ॥ ३ ॥

You walk together in this world, walk and work together in the dealing with learned men, be together in the house-hold affairs. Whatever seed of cultures of yours has been developed, both of you in all your purity, receive and gain.

आपस्पुत्रासो अभि सं विशध्वमिमं जीवं जीवधन्याः समेत्य ।
तासां भजध्वममृतं यमाहुर्यमोदनं पचति वां जनित्री ॥ ४ ॥

O sons, Ye enter into the realm of Apah vital airs, O Ye attainers of lifes' boon, knowing this spirit (body) attain the immortality, the vitality of all these vital airs. Whatever the learned men call *Odana*, the hotch-potch of tenacious meterial elements, is cooked by matter, the mother of all of you, O Men.

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यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै शमलाच्च वाचः। स ओदनः शतधारः स्वर्ग उभे व्याप नभसी महित्वा ॥ ५ ॥

O Ye couple ! whatever—*Odana*, Yajna oblation cooks your mother, whatever *Odana* cooks your father cooks to vanish sin and uncleanliness from speech, is that hundred-streamed splendid *Odana* which by its effect pervade both the regions —the earth and heaven.

उभे नभसी उभयांश्च लोकान् ये यज्वनामभिजिताः स्वर्गाः। तेषां ज्योतिष्मान् मधुमान् यो अग्रे तस्मिन् पुत्रैर्जरसि सं श्रयेथाम् ॥ ६ ॥

O Ye house holding couple ! you attain both states and both the places of happiness which are attained by the performers of Yajna. In the old age live, with your sons in that high state which of these is rich in light and sweetness.

प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम् ॥ ७ ॥

O Ye husband and wife ! Ye proceed onward in the eastern region of your house-hold life. This is the sphere and state which the people of faith attain. Whatever cooked cereal of yours has been offered in the fire of Yajna, you perform the life duties of house-hold life to save the same.

दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत्। तस्मिन् वां यमः पितृभिः संविदानः पक्वाय शर्म बहुलं नि यच्छात् ॥ ८ ॥

O Ye couple, you, stepping on southern quarter of this house-hold life (stepping in dexterity) move in your circling

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course about this Vessel, the world under spatial boundaries. There in Yama, the sun accompanied with rays may give you plenty of happiness for your maturity.

प्रतीचीं दिशामियमिद् वरं यस्यां सोमो अधिपा मृडिता च ।
तस्यां श्रयेथां सुकृतः सचेथामधा
पक्वान्मिथुना सं भवाथः ॥ ९ ॥

The best of the region of your house-hold life and of this world vessel is indeed the Western region of which Soma, the moon is the prominent power and is giver of pleasure. You both enter into that sphere and follow the procedure of performing good deeds. Attain maturety in knowledge, O married couple.

उत्तरं राष्ट्रं प्रजयोत्तरावद् दिशामुदीची कृणवन्नो अग्रम् ।
पाङ्क्तं छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः
सह सं भवेम ॥ १० ॥

The most advanced nation or the house-hold life enjoys excellent state by subjects or by progeny. This northern region amongst other regions of house-hold life make us further advanced. Purush, the man is (Panktam Chhandah) fire-divisioned (by his culture, merits and acts). Let us be perfect with all our member parts.

ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु ।
सा नो देव्यदिते विश्ववार इर्यइव
गोपा अभि रक्ष पक्वम् ॥ ११ ॥

This below region or the earth is full of all splendours. Let there be all praise for it, May it by grace of God be gracious for our sons and for us. May all-bounteous, good earth like grain and cereals protecting us keep safe all our ripe food.

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पितेव पुत्रानभि सं स्वंजस्व नः शिवा नो वाता
इह वान्तु भूमौ । यमोदनं पचतो देवते इह
तन्नस्तप उत सत्यं च वेत्तु ॥ १२ ॥

Let these (devata) meritorious house-holding couple meet us like a father meets and embraces his sons. May the winds with all auspiciousness for us, blow on this earth. Whatever rice for oblation these couple cook may that become the source, realization of our truthfulness and austerity.

यद्यत् कृष्णः शकुन एह गत्वा त्सरन् विषक्तं बिल आससाद
यद्वा दास्या॒र्द्रहस्ता समङ्क्त उलूखलं
मुसलं शुम्भतापः ॥ १३ ॥

Whenever black birds (like crow or kite) comming here and stealthily throwing some morsel enters into house and whenever a maid servant wet-handed smcors the pestle and mortar, let the water cleanse (these dirts).

अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः ।
आ रोह चर्म महि शर्म यच्छ मा दम्पती
पौत्रमघं नि गाताम् ॥ १४ ॥

This (Gravan) vital air has broad powers and is the supporter of life. It purified by pure air etc. destroys the disease. O Jiva mount this human body and afford great pleasure to body, mind and limbs. May not husband and wife even suffer from the deprivation of sons : children (i. e. darrenness).

वनस्पतिः सह देवैर्न आगन् रक्षः पिशाचाँ अपबाधमानः ।
स उच्छ्रयातै प्र वदाति वाचं
तेन लोकाँ अभि सर्वाञ्जयेम ॥ १५ ॥

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Let this Vanaspatih : fire destroying diseases come into our knowledge and experiment with all its mysterious powers and attributes. This rises up (in many forms) and becomes the source of making loud sound. By the medium of this let us conquer all the people and places.

सप्त मेधान् पशवः पर्यगृह्णन् य एषां ज्योतिष्माँ उत यश्चकर्श
त्रयस्त्रिंशद् देवतास्तान्त्सचन्ते स नः
स्वर्गमभि नैष लोकम् ॥ १६ ॥

All the living creatures assume in their bodies seven kinds of formative elements (Saptadhatus). Thirty three great cosmic powers cooperate them. He who is most effulgent amongst these powers and is of rare nature send us to the state of light and pleasure.

स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम ।
गृह्णामि हस्तमनु मैत्वत्र
मा नस्तारीन्निर्ऋतिर्मो अरातिः ॥ १७ ॥

O God ! if you send us to the state of special happiness, may we enjoy there with wife and children. The lady whose hand I grasp (in marrying her) follows me here strictly. Let not destruction and calamity trouble us.

ग्राहिं पाप्मानमति ताँ अयाम तमो व्यस्य प्र वदासि वल्गु ।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं
वि शरीर्देवयन्तम् ॥ १८ ॥

We subdue *Grahi* disease which is a sin. O learned man You driving away darkness of ignorance teach us what ever is good for us. Let this wood-made pestle used by, not give us trouble, Let not spoil (by over crushing) this rice, let not destroy him who is busy in the cause of Yajna.

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विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम् ।
वर्षवृद्धमुप यच्छ शूर्पं तुषं पलावानप
तद् विनक्तु ॥ १९ ॥

O Man ! desiring expand your power and influence, having ghee for *Yajna*, born in the same world come to this worldly dealing. Bring the winnowing—fun the materials of which it is made of nourished by rains, and thereby separate the chaff and refuse.

त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्य१न्तरिक्षम्
अंशून् गृभीत्वान्वारभेथामा प्यायन्तां
पुनरा यन्तु शूर्पम् ॥ २० ॥

These three world are brought into existence through the power of Divinity and of them consist this heavenly region, the earth and middle region. O Ye man taking rain begin winnowing and join all the prosperity. Thus, again come across this winnowing basket (and go further on).

पृथग् रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या ।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा
शुम्भाति मलगइव वस्त्रा ॥ २१ ॥

Variously there are manifold forms and shapes of the animals but (in spite these varieties) the herb *Soma* by its own speciality is uniform. Let (by this herb) man remove off red-coloured skin. As the washer man washes clothes so this pressing stone cleans the things.

पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः
समानी विकृता त एषा । यद्यद् द्युत्तं लिखितमर्पणेन
तेन मा सुस्रोर्ब्रह्मणापि तद् वपामि ॥ २२ ॥

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I, the agriculturist set up this ground indeed in the earth. The body of it is originally consubstanted but in form it differs. Whatever parts of this earth have been ploughed and dug out let not leak and disperse out. I fill up them by sowing grain seed.

जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या ।
उखा कुम्भी वेद्यां मा व्यथिष्ठा
यज्ञायुधैराज्येनातिषक्ता ॥ २३ ॥

As mother is filled with affection towards her son so the performer of Yajna has a longing for the Yajna pots. I, the priest set the ground on the earth and unite it, so that the jug,butter pot on the *Yajnavedi* stand firmly, as these are conjoined with *Yajna* apparatus and butter.

अग्निः पचन् रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्
वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात्
त्वा सोमः सं ददातै ॥ २४ ॥

Let fire which cooks (this oblation) preserve earth from eastern side, let *Indra*, the electricity accompanied by Maruts guard it from south, let *Varuna*, the substance of water strengthen and support it westward, and let the *Soma* element hold it together from north side.

पूताः पवित्रैः पवन्ते अभ्राद् दिवं च यन्ति पृथिवीं च लोकान्
ता जीवला जीवधन्याः प्रतिष्ठाः
पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥ २५ ॥

Drops, purified by the feltering forces (air, rays etc) flow from the rain-clouds and go to worlds.........the earth and heaven. Let life-giving drops quickening all the creatures and supporting plants etc, put into vessel be boiled by fire.

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आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्।
शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः
स्वर्गमभि लोकं नयन्तु ॥ २६ ॥

The showers of water come down from sky and fall on the earth. Again they (in vapour-forms) rise to the atmospheric region from the earth. These purified this purify others also. Let these be the source of our rising to the state of happiness.

उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः ।
ता ओदनं दंपतिभ्यां प्रशिष्टा आपः
शिक्षन्तीः पचता सुनाथाः ॥ २७ ॥

These waters are indeed effectual, acceptable, splendid, pure and curative in effect. These good, accepted, nicely brought waters cook food for wife and husband.

संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः
संमिता ओषधीभिः । असंख्याता ओप्यमानाः
सुवर्णाः सर्वं व्यापुः शुचयः शुचित्वम् ॥ २८ ॥

Some numbered drops of moisture come down on the earth and they become commensurate with the herbacious plants and the vital breaths. Many others unnumbered, scattered, beautiful in colour smear them in purity.

उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून् ।
योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ २९ ॥

These waters are heated rage and boil in commotion. They cast their foams and a large number of bubbles. Let these drops mingle with these rice as a woman sees her husband and embraces him for co-habitation.

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उत्थापय सीदतो बुध्न एनानुद्भिरात्मानमभि सं स्पृशन्ताम्
अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः
प्रदिशो यदीमाः ॥ ३० ॥

Let these rice—grains lying low in the bottom be turned up ward (in the vessel) let them be mingled and blent with waters. I who is cooking *Odana*, have measured these waters with pots and these riee grains spreading in many sides (in side the vessel) are also measured.

प्र यच्छ पर्शुं त्वरया हरौषमहिंसन्त ओषधीर्दान्तु पर्वन् ।
यासां सोमः परि राज्यं बभूवामन्युता
नो वीरुधो भवन्तु ॥ ३१ ॥

O man, bring sickle or cutting instrument, hurry up, bring quickly. Harming not them cut the plants on their joints. These are indeed the plants whose king is the *Soma*. Let these plants do not create wrath in us.

यं नवं बर्हिरोदनाय स्तृणीत प्रियं हृदश्चक्षुषो वल्ग्वस्तु ।
तस्मिन् देवाः सह दैवीर्विशन्त्विमं
प्राश्नन्त्वृतुभिर्निषद्य ॥ ३२ ॥

O men, stretch new mat this rice, let this be sweet to mind and nice to eye. Here let come the learned men and learned ladies together. They sitting there eat it according to seasons. Or Here let come learned men and learned ladies accompanied with each other. They sitting there eat it after giving oblations to Yajna devas according to the seasons.

वनस्पते स्तीर्णमा सीद बर्हिरग्निष्टोमैः संमितो देवताभिः ।
त्वष्ट्रेव रूपं सुकृतं स्वधित्यैना एहाः
परि पात्रे ददृश्राम् ॥ ३३ ॥

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The seat is stretched (for priest) let the fire find place (in vedi). Let it be commensurate with the Agnistomas and the forces concerned with them as *Devas*. God has made the form of this fire nice with His power. Let these utensils of Yajna be in their respective pots.

षष्ट्यां शरत्सु निधिपा अभीच्छात् स्वः पक्वेनाभ्यश्नवातै ।
उपैनं जीवान् पितरश्च पुत्रा एतं
स्वर्गं गमयान्तमग्नेः ॥ ३४ ॥

May the master of grain seek or desire the state of light and happiness in sixty autumns by method and practice of cooking oblations. May fathers and sons depand on this. Let (these oblations) be offered in fire of Yajna which leads us to the state of happiness.

धर्ता ध्रियस्व धरुणे पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु ।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद्
वासयातः पर्यग्निधानात् ॥ ३५ ॥

This fire as supporter stands firm on the breast of earth. Let the men of enlightenment stir this fire for Yajna which is unstired. Let the living wife and husband with their living children, remove the fire from its place and establish in the place of Yajna.

सर्वान्त्समागा अभिजित्य लोकान् यावन्तः कामाः
समतीतृपस्तान् । वि गाहेथामायवनं
च दर्विरेकस्मिन् पात्रे अध्युद्धरैनम् ॥ ३६ ॥

O men you, conpuerring over all the states of stages of life come (in to Yajna). Whatever desires you cherish fulfill (through Yajna). Let stiring spoon and ladle enter in to it and set it oblation in single vessel.

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उप॑ स्तृणीहि प्रथ॑य पुरस्ताद् घृतेन॒ पात्र॑मभि घा॑रयैतत् ।
वा॒श्रेवो॒स्रा तरु॑णं स्तनस्युमिमं
दे॒वासो॑ अभि॒हिङ्कृ॑णोत ॥ ३७ ॥

O Man pour down ghee and spread it (the rice) in your front, sprinkle over ghee to fill this pot. Let the forces (concerned with the oblation offered in the fire of Yajna vedi) grasp it favourably like longing cows which welcome their suckling.

उपास्त॑रीरक॑रो लो॒कमे॒तमु॒रुः प्र॑थताम॒सम॑: स्व॒र्गः ।
तस्मि॑ञ्छ्रयातै महि॒षः सु॑प॒र्णो दे॒वा ए॑नं दे॒वता॑भ्यः
प्र य॑च्छान् ॥ ३८ ॥

O God You create this world (the earth) extend it in broad space. You create this unepualled wide sky where therein find support the tremendous sun. The rays of the sun gives this sun (the light and energy of the sun) to other mysterous forces and world.

यद्य॑ज्जा॒या पच॑ति॒ त्वत् पर॑:पर॒: पति॑र्वा जाये॒ त्वत् ति॒रः ।
सं तत् सृ॑जेथां स॒ह वां तद॑स्तु संपा॒दय॑न्तौ
स॒ह लो॒कमेक॑म् ॥ ३९ ॥

O men. whatever your wife a part from you prepares and O lady what ever your husband beside you prepares be combined and common. Let it be done together with joint effort as you both are trying to attain the same one state.

याव॑न्तो अ॒स्याः पृ॑थि॒वीं सच॑न्ते अ॒स्मत् पु॒त्राः
प॒रि ये सं॑बभू॒वुः । सर्वां॒स्ताँ उप॒ पात्रे॑ ह्वयेथां
नाभिं॑ जाना॒नाः शिश॑वः स॒माया॑न् ॥ ४० ॥

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Let all these offsprings of mine born in my life from me who are her and there around us and live the earth on the earth we invite them all in our *Patra*, meritorious performance (as Yajna etc.) The children knowing their close relation come together.

वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः
सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु
निधिपा अभीच्छात् ॥ ४१ ॥

Svarga the state of great happiness retains all those streams of prosperity which are swollen with honey and mingled with ghee and are the source of immortality. The protector of desires this (Svarga) in sixty autumns.

निधिं निधिपा अभ्येनमिच्छादनीश्वरा अभितः
सन्तु येऽन्ये । अस्माभिर्दत्तो निहितः
स्वर्गस्त्रिभिः काण्डैस्त्रीन्त्स्वर्गानरुक्षत् ॥ ४२ ॥

The treasures of treasure desires this great treasure. Thoes who are deprived of such powers of munificence wander around. The *Svarga*, state of happiness attainable by our alms giving is safe. Let the treasurer of this treasure rise to this state which consists of physical, spiritual and mental pleasure by three acts-Yajna, munifience and austarity.

अग्नी रक्षस्तपतु यद् विदेवं क्रव्यात् पिशाच
इह मा प्र पास्त । नुदाम एनमप रुध्मो
अस्मदादित्या एनमङ्गिरसः सचन्ताम् ॥ ४३ ॥

Let the fire burn that disease which creates trouble in limbs and organs. The fatal diseas which consumes the flesh of diseased let not find even narrow safety here. We drive it away. We keep it far off from us. The physicians knowing treatment from rays, the scientist knowing causes of disease and their medicines pursue this (disease).

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आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं
प्रति वेदयामि । शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं
स्वर्गं सुकृतावपीतम् ॥ ४४ ॥

This honey-mixed with ghee is assigned for the learned known Adityas and Angirases I, the priest declare. The couple who are pure at hand and have acquired good by not causing any harm to the master of vedic speech and knowledge attain this state of *Svarga*, the happiness.

इदं प्रापमुत्तमं काण्डमस्य यस्माल्लोकात् परमेष्ठी समाप ।
आ सिञ्च सर्पिर्घृतवत् समङ्ग्ध्येष
भागो अङ्गिरसो नो अत्र ॥ ४५ ॥

I, the devotee have obtained the good portion of that knowledge through which the sustain or of the universe has in to his control. Oman put here the honey-mixed with ghee and mix ghee further therein. This is the portion of us, the man of sciences.

सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम् ।
मा नो द्यूतेऽव गान्मा समित्यां
मा स्मान्यस्मा उत्सृजता पुरा मत् ॥ ४६ ॥

We the man in house-hold, consign this treasure, this rich deposit for the cause of truth, austerity and the persons of great merits or the forces concerned with Yajna. Let not this (geneous) gift go to gambling and the men in bad company. Let it not be owned by any one else except us.

अहं पचाम्यहं ददामि ममेदु कर्मन् करुणेऽधि जाया ।
कौमारो लोको अजनिष्ट पुत्रो३ऽन्वारभेथां
वय उत्तरावत् ॥ ४७ ॥

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I, the house-holding Yajna-performer cook oblation, I offer it to (in to the fire of) Yajna and only my wife attends this holy benevolent service. Youth full son has been be gotten for this *Loka*, work to be furthered. May he begin the life of success and triunph.

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममर्मान एति ।
अनूनं पात्रं निहितं न एतत् पक्तारं पक्वः
पुनरा विशाति ॥ ४८ ॥

Here (in the act of munificene) is no sin or fault, no reservation. This also dose not rest allied with other friends. This vessel perfectly full is fixd for the purpose (of giving). The cooked food returns to man who cooks i. e. the gift given returns to giver.

प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति ।
धेनुरनड्वान् वयोवय आयदेव
पौरुषेयमप मृत्युं नुदन्तु ॥ ४९ ॥

Let us do good for our friends, those who hate this our generosity, go to darkness cow, Ox and bring strength in deed and strength drive away death of human-being.

समग्नयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून् ।
यावन्तो देवा दिव्या३तपन्ति हिरण्यं
ज्योतिः पचतो बभूव ॥ ५० ॥

The Agnis: heats, of which one works in herbs and plants, and one works in rivers and oceans, come in unison of each other. All the forces which shine in the heaven send shining light to him who cook oblation.

एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।

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क्षुत्रेखात्मानं परिं धापयाथोऽमोतं
वासो मुखमोदनस्य ॥ ५१ ॥

Man has received this skin which is tender one among other skins (as it has not hair upon it). The other animals are not naked (they have also skin covers). O man and women dress you with cloths. The cloth to cover the mouth of Odana oblation, be woven by yourselves.

यदक्षेषु वदा यत् समित्यां यद्वा वदा अनृतं वित्तकाम्या।
समानं तन्तुमभि संवसानौ तस्मिन्त्सर्वं
शमलं सादयाथः ॥ ५२ ॥

O Ye men and women ! whatever lie you tell in plays, whatever in meeting, and whatever untruth you speak in desiring wealth let all this dirt be left out in the lie or untruth itself. You always dress your self with common dress.

वर्षं वनुष्वापि गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि ।
विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप
याह्येतम् ॥ ५३ ॥

O Man, take full advantage of rain, attend the enlightened persons or contact throgh Yajna the forces of nature and let the smoke of Yajna spread out on your skins (for the wholesomeness of body and mind), you spreading your name and fome broadly, carrying ghee on your back (for Yajna), becoming akin with others deal in this world (with each other).

तन्वं स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्।
अपाजैत् कृष्णां रुशतीं पुनानो या लोहिनी
तां ते अग्नौ जुहोमि ॥ ५४ ॥

The heavenly region transfers its splendour in many forms, as that it finds in it a different colour. Taking bright in to

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fold removes dark away. What is the rednesstf of it I, the Yajna fined fire in which I drop oblation.

प्राच्यै त्वा दिशेऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्यायेषुमते
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे
परि णो ददात्वथ पक्वेन सह सं भवेम ॥ ५५ ॥

For taking use from them, we offer the oblations in Yajna fire to the name of eastern region, fire controlling this regions is *Asit*, the force protecting all, Aditya possessing the various rays as arrows for germs of diseases. Let these powers take this oblation and become the source of our protection. Let them be helpful in our well-being. Let them conduct us to full matured age and thereafter this old age conduct us to death. Thereafter agaiu we come to this world with ripenss of our previous deserts.

दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये
रक्षित्रे यमायेषुमते ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ
पक्वेन सह सं भवेम ॥ ५६ ॥

For taking use from them, we offer the obltions in Yajna fire to the name of southern region, electricity cantrolling the region, the row of rays and winds protecting all, Yama, the seasonal cycle possessing vorions qualities as arrows for germs of various diseases. Let......(rest is) like previous.

प्रतीच्यै त्वा दिशे वरुणायाधिपतये पृदाकवे
रक्षित्रेऽन्नायेषुमते । एतं परि दद्मस्तं
नो गोपायतास्माकमैतोः ।

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दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो
दददात्वथ पक्वेन सह सं भवेम ॥ ५७ ॥

For taking use from them, we offer the oblations in Yajna fire to the name of western region, Varuna, the substanc of wathrs controlling the region, ***Pridaku***, protecting all, ***Anna***, grains possessing various qualities as arrows for hunder etc. Let......rest is like previous.

उदीच्यै त्वा दिशे सोमायाधिपतये स्वजायं
रक्षित्रेऽशन्या इषुमत्यै ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो
दददात्वथ पक्वेन सह सं भवेम ॥ ५८ ॥

For taking use from them, we offer oblation in Yajna fire to the name of northern region, *Soma* controlling the region, *Svaja*, protecting all thunder-bolt possessing various powers as arrow for germs and insects. Let......rest is like previous.

ध्रुवायै त्वा दिशे विष्णवेऽधिपतये कल्माषग्रीवाय
रक्षित्र ओषधीभ्य इषुमतीभ्यः ।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः ।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो
दददात्वथ पक्वेन सह सं भवेम ॥ ५९ ॥

For taking use from them, we offer oblation in Yajna fire to the name of region down below, Vishnu, controlling the region, Kalma shgriva, protecting all, medicinal plants various power as arrows for diseases. Let......rest is like previous.

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ऊर्ध्वायै त्वा दिशे बृहस्पतयेऽधिपतये श्वित्राय रक्षित्रे वर्षायेषुमते । एतं परि दद्मस्तं नो गोपायतास्माकमैतोः । दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम ॥ ६० ॥

For taking use from them, we offer oblation in Yajna fire to the name of the region above, Brihaspati controlling the region, Shvitra, protecting all, rain having various qualities as arrow for many disease. Let these powers take this oblation and become the source of our portection, Let them be helpful in our well-being. Let them conduct us to full matured age and thereafter this old age conduct us to death. Therefter again we come to this world with ripeness of our previous deserts.

सू० ४ ॥ ऋषिः—कश्यपः ॥ देवता—वशा ।; छन्दः—१-६, ८-१९, २१-३१, ३३-४१, ४३-५३ अनुष्टुप्; ७ भुरिगनुष्टुप्; २० विराडनुष्टुप्; ३२ उष्णिग् बृहतीगर्भाऽनुष्टुप्; ४२ बृहतीगर्भाऽनुष्टुप् ॥

HYMN 4

Seer—Kashyap. Subject—matter-Vasha, Metre-1-6, 8, 19, 21, 31, 33-41, 43-53 Anustup; 7 Bhuriganustub; 20 Virad Anustup; 32 Ushnig Brihatigarbha Anustub; 42 Brihatigarbha Anustub.

ददामीत्येव ब्रूयादनु चैनामभुत्सत ।
वशां ब्रह्मभ्यो याचद्भ्यस्तत् प्रजावदपत्यवत् ॥ १ ॥

I give gift, should in deed be the word of the houe-holder. He should always have a good feeling for this cow. He should give the cow to those men who are the masters of spirtulity and divinity and ask for this. This kind of gift bringth sons and progeny.

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प्रजया स वि क्रीणीते पशुभिश्चोप दस्यति ।
य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ॥ २ ॥

He who does not desire to give the cow meant for the purpose of the enlightened persons and their forces concerned with Yajna as the acceptors of oblations to the masters of Vedic knowledge and speech desiring and asking for it sells his progeny and suffers loss of his cattles.

कूटयास्य सं शीर्यन्ते श्लोणया काटमर्दति ।
बण्डया दह्यन्ते गृहाः काणया दीयते स्वम् ॥ ३ ॥

The men of this man who does not give gift of cow perish by a harmless cow. They are pushed in well or pit by lame in firm cow, His houses are burnt by criffled cow. His wealth is destroyed throgh one-eyed cow.

विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम् ।
तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे ॥ ४ ॥

The red fever from the place of cow droppings attack the master of cow. The name of Vasha is meaningful as She is uncontrollable.

पदोरस्या अधिष्ठानाद् विक्लिन्दुर्नाम विन्दति ।
अनामनात् सं शीर्यन्ते या मुखेनोपजिघ्रति ॥ ५ ॥

From the place where this cow puts her hoofs there develops in the master of cow the disease, called Viklindu (a kind of leucoderma). The cows whom she snips in stantaneously perish (by sever decay).

यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते ।
लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम् ॥ ६ ॥

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He who troubles the ears of this cow makes an assault on the

learned pearned persons (and Yajna-devas). He thinks he is making thus a mark but he diminishes his wealth by this act.

यदस्याः कस्मै चिद् भोगाय बालान् कश्चित् प्रकृन्तति ।
ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः ॥ ७ ॥

Who soever for the beauty or advantage of any one cut and applies the long hair of her tail, his youthful children die (as the consequence of this act) and wolf kills the children.

यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत् ।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात् ॥ ८ ॥

If, in spite of her master accompanying her, a carrion crow harms with scratch the hair of cow the youthful children become dead and consumptipn easily overpowes them.

यदस्याः पल्पूलनं शकृद् दासी समस्यति ।
ततोऽपरूपं जायते तस्मादव्येष्यदेनसः ॥ ९ ॥

If a maid servant throws the urinal substance of cow with her dropping the master of cow, not cleared of that sin becomes deformed.

जायमानाभि जायते देवान्त्सब्राह्मणान् वशा ।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम् ॥ १० ॥

The Vasha (cow) in its very inception is meant (by its milk, ghee and milky preparations) for *Yajna Devas*, learned men inclusive of the priests and masters of the Vedas. Therefore it is to be given to them (priest etc). This they call their preserved wealth.

य एनां वनिमायन्ति तेषां देवकृता वशा ।
ब्रह्मज्येयं तदब्रुवन् य एनां निप्रियायते ॥ ११ ॥

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Thoes Brahmanas who comes ask for this cow, really made by the natural power for their sake. He who retains this cow as his own and does not give as gift, on trages them (the Devas).

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति ।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे ॥ १२ ॥

He who witholds the cow meant for *Devas* from the sters of the vedic speech and knowledge who ask the gift, in fringes the right of rhe *Devas* and become the subjects of the wrath of Brahmanas.

यो अस्य स्याद् वशाभोगो अन्यामिच्छेत तर्हि सः ।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति ॥ १३ ॥

The master of the cow, for whatever profit he has to draw from her should seek another cow. The cow not given when asked for harms the man who does not give her.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा ।
तामेतदच्छायन्ति यस्मिन् कस्मिंश्च जायते ॥ १४ ॥

This cow of Brahmanas is like a safely stored rich treasure. Wherever she is born Brahmanas come near her.

स्वमेतदच्छायन्ति यद् वशां ब्राह्मणा अभि ।
यथैनानन्यस्मिन् जिनीयादेवास्या निरोधनम् ॥ १५ ॥

If Brahmanas come near the cow they indeed come near their wealth. Withholding of this cow, in other word, mounts to be the Oppression of them.

चरेदेवा त्रैहायणादविज्ञातगदा सती ।
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वशां च विद्यान्नारद ब्राह्मणास्तर्ह्येष्याः ॥ १६ ॥

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The cow without name till three years go with her mother at her masters, house. When the master knows about her he should seek Brahman for giving her to him, O learned man.

य एनामवशामाह देवानां निहितं निधिम् ।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः ॥ १७ ॥

Bhava and Sharva (two forceful powers of fire) both moving round him shoot their shafts at him who calls *Vasha* and *Avasha* the cow not to be given, which is a preserved treasure of the Devas.

यो अस्या ऊधो न वेदाथो अस्या स्तनानुत ।
उभयेनैवास्मै दुहे दातुं चेदशकद् वशाम् ॥ १८ ॥

For the man who has not even the knowledge cows' udder and teats she yields milk with these two if he proposes to give the cow as a gift.

दुरदभ्नैनमा शये याचितां च न दित्सति ।
नास्मै कामाः समृध्यन्ते यामदत्वा चिकीर्षति ॥ १९ ॥

If the master of the cow does not give her to Brahmana who begs for her, the cow remains with him uncontrolled. All the wishes and hopes which he cherishes by with holding this cow are in vain.

देवा वशामयाचन् मुखं कृत्वा ब्राह्मणम् ।
तेषां सर्वेषामददद्धेडं न्येति मानुषः ॥ २० ॥

The learned man (as the men-devas of Yajna who desires *Dākshina* and the Deva of the *Yajna* who accepts only oblations) beg cow making Brahman, the vedic priest as their mouth. The man who does not give gift become the subject of the wrath of all of them (as his deed is sacrilegeous).

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हेडं पशूनां न्यृति ब्राह्मणेभ्योऽददद् वशाम् ।
देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते ॥ २१ ॥

If man the mortal appropriates the part (the cow) assigned to *Davas*, doesnot give the cow to Brahmanas, comes to face the wrath of cattles.

यदन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम् ।
अथैनां देवा अब्रुवन्नेवं ह विदुषो वशा ॥ २२ ॥

If hundred others beg the cow from her master, she, the learned say, belonges only to him who is enlightened and intelligent.

य एवं विदुषेऽदत्त्वाथान्येभ्यो ददद् वशाम् ।
दुर्गा तस्मा अधिष्ठाने पृथिवी सहदेवता ॥ २३ ॥

From him; does not give the cow to man of knowledge and learning and gives her to others else, the earth, with other natural and spiritual force become the resort of miseries.

देवा वशामयाचन् यस्मिन्नग्रे अजायत ।
तामेतां विद्यान्नारदः सह देवैरुदाजत ॥ २४ ॥

In whose possession this cow is first produced, the *Davas*, beg her from him. The cow says *Narada*, the learned man, flourishes with these *Devas*.

अनपत्यमल्पपशुं वशा कृणोति पूरुषम् ।
ब्राह्मणैश्च याचितामथैनां निप्रियायते ॥ २५ ॥

The cow makes deprived of progeney and cattle the man who, in spite of her being demended by the Brahmanas withholds her for his own end.

अग्नीषोमाभ्यां कामाय मित्राय वरुणाय च ।

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तेभ्यो याचन्ति ब्राह्मणास्तेष्वा वृश्चतेऽददत् ॥ २६ ॥

Tne Brahmanas beg cow (from her master for *Agni*, *Somu*, Mitra, *Varuna* and *Kama* to offer the oblations for these Yajna devas with milk, ghee, *Curd* etc.) Therefore, the men not giving the cow commits sacrilege on these devas.

यावदस्या गोपतिर्नोपशृणुयादृचः स्वयम् ।
चरेदस्य तावद् गोषु नास्य श्रुत्वा गृहे वसेत् ॥ २७ ॥

The cow hold move among the cows of her master until he does not hear the verses himself. When he hears the verses the cow sould not in his hours.

यो अस्या ऋचं उपश्रुत्याथ गोष्वचीचरत् ।
आयुश्च तस्य भूतिं च देवा वृश्चन्ति हीडिताः ॥ २८ ॥

These mysterious natural and supranatural forces enraged (diverted from their natural ways) cut down the life and prosperity of that man who being the master of this cow, having here the verses of R.K allows the cow to move among his cows.

वशा चरन्ती बहुधा देवानां निहितो निधिः ।
आविष्कृणुष्व रूपाणि यदा स्थाम जिघांसति ॥ २९ ॥

The *Vasha* movig in many places is the dwelling stored treasure of the *Devas*. Whcn she desires to go to her various natures.

आविरात्मानं कृणुते यदा स्थाम जिघांसति ।
अथो ह ब्रह्मभ्यो वशा याच्ञ्याय कृणुते मनः ॥ ३० ॥

The cow, when desires to go to her dwlling place manifest her nature. Them she makes her longing clear to receive demand for her from the Brahmanas.

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मनसा सं कल्पयति तद् देवाँ अपि गच्छति ।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम् ॥ ३१ ॥

The master of the cow settles the thought in his mind. This thought goes to learned men. Consequently the Brahma- comes and asks for the cow.

स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः ।
दानेन राजन्योऽ वशाया मातुर्हेडं न गच्छति ॥ ३२ ॥

The Rajanya, Prince, by making provision for living fathers and mothers of the people, by perforamce of yajnas for the natural and supra natural forces and by munificence, does not incur the wrath and curse of the mother of vasha.

वशा माता राजन्यस्य तथा संभूतमग्रशः ।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते ॥ ३३ ॥

Vesha is the mother of Rajanya, the man of warrior community and this a decided priority. The cow to be given to Brahmanas, if given to them is not treated to be a gift, say the learned men (as it is indeed the property of Brahmanas).

यथाज्यं प्रगृहीतमालुम्पेत् स्रुचो अग्नये ।
एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽददत् ॥ ३४ ॥

As a man (Yajamana) in stead of offering the oblation of ghee held in spoon assigned for Agni makes it fall outside and consequently becomes in fringer of the right of Agni, so the man who dies not give cow to Brahmanas in fringes the rights owned by them.

पुरोडाशवत्सा सुदुघा लोकेऽस्मा उप तिष्ठति ।
सास्मै सर्वान् कामान् वशा प्रददुषे दुहे ॥ ३५ ॥

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The cow, *Purodasha* is like whose calf and is yielder of good

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milk is to be had in other life by the giver of gift. She fulfills his all desires and hopes (concerned with her).

सर्वान् कामान् यमराज्ये वशा प्रददुषे दुहे ।
अथाहुर्नारकं लोकं निरुन्धानस्य याचिताम् ॥ ३६ ॥

In the kindgom of All-controlling God, the vasha fulfills all the wishes of this giver. But rests assigned for him the hall (state of unhappiness) who retains with him the cow asked for, say the men of wisdom.

प्रवीयमाना चरति क्रुद्धा गोपतये वशा ।
वेहतं मा मन्यमानो मृत्योः पाशेषु बध्यताम् ॥ ३७ ॥

The cow, having been pregnant wanders enraged against her master and tells (that) the man deeming her barren must be bound in snares of death.

यो वेहतं मन्यमानोऽमा च पचते वशाम् ।
अप्यस्य पुत्रान् पौत्रांश्च याचयते बृहस्पतिः ॥ ३८ ॥

The Supreme Being compels for beggary in life the sons and grand sons of the men who knowing Vasha as barren keeps her cry and frown in his home.

महदेषाव तपति चरन्ती गोषु गौरपि ।
अथो ह गोपतये वशाददुषे विषं दुहे ॥ ३९ ॥

The cow even moving in cows feel a great burning in to her and therefore yields poision for her master who does not give her away.

प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते ।
अथो वशायास्तत् प्रियं यद् देवत्रा हविः स्यात् ॥ ४० ॥

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Whatever is given for Brahmanas favourable for animalls.

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But for is indeed favourable that which is meant for the oblation of the *Yajnadevas* (through milk ghee and curd).

या वृशा उदकंल्पयन् देवा यज्ञादुदेत्य॑ ।
तासां विलिप्त्यं भीमामुदाकुरुत नारदः ॥ ४१ ॥

Narad, the man of great intelligence accepts that fierce *Vilipti* (who yields more butter) amoug the cows whom the cosmic forces emerging out from the *Yajna,* creation process think and accept.

तां देवा अमीमांसन्त वृशेया३मवृशेति ।
तामब्रवीन्नारद एषा वृशानां वृशतमेति ॥ ४२ ॥

About this *Vasha* the learned persons hold consideration whether this *Vasha* is controllable or not. Narad, the most experienced one tells of her as her being most controllable of all the cows.

कति नु वृशा नारद यास्त्वं वेत्थ मनुष्यजाः ।
तास्त्वां पृच्छामि विद्वांसं कस्या नाश्नीयादब्राह्मणः ॥ ४३ ॥

I ask you Narad (the most experienced and learned one) how many are these *Vashas*, the cows or powers which you take as born among mankind and of whose milk product should not eat the man who is not Brahmana.

विलिप्त्या बृहस्पते या च सूतवंशा वृशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥ ४४ ॥

O Brihaspati (the men of great experience) one who is not Brahman, the master of vedic speech and knowledge and desires power and eminece should not eat the milk product of the cows called *Vilipti*, Sutvasha (the mother of Vasha) and Vasha.

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नमस्ते अस्तु नारदानुष्ठु विदुषे वशा ।
कतमासां भीमतमा यामदत्त्वा पराभवेत् ॥ ४५ ॥

O Narad (most experienced one) my obeisance to you who has a quick knowledge of cows (Let me know) which of these is the fierce vasha whom withhilding for him a man comes to frustration.

विलिप्ती या बृहस्पतेऽथो सूतवशा वशा ।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम् ॥ ४६ ॥

O Brihaspati Abrahmana desiring power and eminence should not eat milk of those which are among *Vilipti*, *Sutvasha* and Vasha.

त्रीणि वै वंशाजातानि विलिप्ती सूतवशा वशा ।
ताः प्र यच्छेद् ब्रह्मभ्यः सोऽनाव्रस्कः प्रजापतौ ॥ ४७ ॥

These are three kinds of cows- *Vilipti*, one yielding more ghee, *Subavasha*, one which produces vasha; *Vasha*, one whsch is controllable. He who gives these cows to Brahmanas become unsacrilegious before the Lord of the creation.

एतद् वो ब्राह्मणा हविरिति मन्वीत याचितः ।
वशां चेदेनं याचेयुर्या भीमाददुषो गृहे ॥ ४८ ॥

If Brahmanas ask for that fierce cow which remains in the house of him who does not give her, he on being asked for thinks like thus: O Brahmanas this is your gift.

देवा वशां पर्यवदन् न नोऽदादिति हीडिताः ।
एताभिर्ऋग्भिर्भेदं तस्माद् वै स पराभवत् ॥ ४९ ॥

The *Devas*, men of learning, enraged with that the master of cow does not give her to them. say, with these verses they

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create *Bheda*. Consequently the with holder of cow finds him frustrated.

उतैनां भेदो नाददाद् वशामिन्द्रेण याचितः ।
तस्मात् तं देवा आगसोऽवृश्चन्नहमुत्तरे ॥ ५० ॥

Bheda begged by *Indra*, the mighty ruler does not give this *Vasha* to him. In consequence of this sin the Devas kill him in war.

ये वशाया अदानाय वदन्ति परिरापिणः ।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या ॥ ५१ ॥

The men of bad counsel who advise refusal of giving the cow, are miscreants and they through their foolishness become subject of the anger of *Indra*.

ये गोपतिं पराणीयाथाहुर्मा ददा इति ।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या ॥ ५२ ॥

Those persons who taking the owner of cow outside say him not to give cow, become the subject of the missile of Rudra the commander of army through their want of sense.

यदि हुतां यद्यहुताममा च पचते वशाम् ।
देवान्त्सब्राह्मणानृत्वा जिह्मो लोकान्निर्ऋच्छति ॥ ५३ ॥

He who lets the vasha, given or not given crying and frowning in his house becoming dishonest sacrilegious to *Devas* and Brahmanas falls down from this State or life.

N. B. :—This whole 4th hyman is concerned with the Vasha. It seems mysterious. Vash is a cow. This should be given to the men who are the masters of Vedic speeches and knowledge. The purpose behind is the performance of Yajna. In Yajna the milk of cow and its other products should be used to *Deva-Devas* through oblations and *Manu*

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shyadevas through *Dakshina* etc. Vasha is not an ordinary cow. Being cow it is also the symbal of power, authority and control. These powers etc. are endowed in men of wisdom and the forces natural and supra-natural.

सू० ५(१) ।। ऋषिः—कश्यपः ।। देवता—ब्रह्मगवी ।। छन्दः—१ प्राजापत्यानुष्टुप्; २ भुरिक् साम्न्यनुष्टुप् ३ चतुष्पदा स्वराडुष्णिक्; ४ आसुर्यनुष्टुप्; ५ साम्नी पङ्क्तिः; [६ साम्न्युष्णिक्] ।।

HYMAN 5 (1)

Seer—Kashyapah, subject matter — *Brahma Gavi* metre-1 Prajapatyanustup ; 2 Bhurik Samnyanustup 3 Chatuspada Svaradushnik ; 4 Asuryanustup ; 5 Samni Panktih 6 Samani Ushnik)

N.B. : The hyman under question inculcates the subject *Brahmagavi* meaning the cow of Brahmana. This also means broadly the *Vani* of Brahman, the Supereme Being. If the first meaning is accepted the whole hymn will speak of one subject, the cow of Brahmana. If the second meaning is taken the theme thus, will be many. *Vedvani* is the vani of Brahman. All *Mantras* (Verses) may give description of different grains of knowledge.

श्रमे॑ण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तऋ॒ते श्रि॒ता ॥ १ ॥

O men and women I (God) ordain you that you should be united with labour, austerity, the knowledge of the veda and Divinity. You always be engaged in earning wealth and remain active in impartial conduct, the justice.

स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता ॥ २ ॥

You be surrounded with righteous deeds on all sides, equipped with the wealth which is the beauty of the life and be always enveloped with fame.

स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता
य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म् ॥ ३ ॥

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You possessing grain etc. engage yourself in benifit of others, always be ready in accepting truth, the root of the faith. Preserve yourself with observance and practice of continence and pledge of speaking truth. You gain fame in the service of learned men, attainment of knowledge of the various arts and in giving good qualities to others. By the dint of these actions and practices you attain the wordly pleasure all live in happiness till death.

ब्रह्म पदवायं ब्राह्मणोऽधिपतिः ॥ ४ ॥

The Brahma Vedic speech and knowledge is the collection of *Padas*, words and *BrahNana*, the master of vedic speech is the master and guide.

तामाददानस्य ब्रह्मगवीं जिनतो ब्राह्मणं क्षत्रियस्य ॥ ५ ॥

Of that kshatriya who takes this cow or professional knowledge and duty of Brahmana and kills him.

अप क्रामति सूनृता वीर्यं पुण्या लक्ष्मीः ॥ ६ ॥

Glory, heroism, good fortune depart.

सू० ५ (२) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—[७ साम्नीत्रिष्टुप्;] ८ भुरिगार्च्यनुष्टुप्; ९ आर्च्यनुष्टुप्; १० उष्णिक्; ११ आर्ची निचृत्पङ्क्तिः ॥

5 (2)

Seer—Kashyap; Subiect-matter—Brahmgav., metre—[7—Samnitristup; 8 Bhurigarchyunustup; 9—Archyanustup, 10—Ushnik ; 11—Archinichripanktih]

ओजश्च तेजश्च सहश्च बलं च वाक्
चेन्द्रियं च श्रीश्च धर्मश्च ॥ ७ ॥

O Ye man and woman, you attain energy and vigour, the power and might, the power of to tiolrance ; strength, the speech, good organs, glory and righteousness.

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ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च
यशश्च वर्चश्च द्रविणं च ॥ ८ ॥

Let there be good knowledge, defensive power and military force, nation, subjects, brilliance, fame, splendour and wealth (with you).

आयुश्च रूपं च नाम च कीर्तिश्च
प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ ९ ॥

Let long life, form, name, fame, inbreathing and expiration eyes and ears (serve you well).

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं चेष्टं
च पूर्तं च प्रजा च पशवश्च ॥ १० ॥

Let milk, juice of fruit, food, nourishment, right, truth, desire of action, fulfilment of goods acts, progeny and cattle (visit you).

तानि सर्वाण्यप क्रामन्ति ब्रह्मगवीमाददानस्य
जिनतो ब्राह्मणं क्षत्रियस्य ॥ ११ ॥

All these of the Kshatriya, king who takes the *Gavi* of Brahmana and oppras
ses him, depart from him.

सू० ५(३) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—१२ विराड् विषमा गायत्री; १३ आसुर्यनुष्टुप्; १४, २६ साम्न्युष्णिक्; १५ गायत्री; १६, १७, १९, २० प्राजापत्यानुष्टुप्; १८ याजुषी जगती; २१, २५ साम्न्यनुष्टुप्; २२ साम्नी बृहती; २३ याजुषी त्रिष्टुप्; २४ आसुरी गायत्री; २७ आर्च्युष्णिक् ॥

5 (3)

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Seer — Kashyapah, subject-matter — Brahmagavi, Metre—12 Virad Vishama Gayatri : 13 Asuryanustup, 14-26

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Samni Ushnik ; 15 Gayatri ; 16, 17, 19, 20 Prajapatyanu-Stup ; 18 Yajushi Jagati, 21, 25. *Samni Anustup* : 22 *Samni Brihati* ; 23 *Yajushi Tristup* ; 24 *Asuri Gayatri* : 27 *Archyu-Shnik*.

सैषा भीमा ब्रह्मगव्य१घविषा साक्षात्
कृत्या कूल्बजमावृता ॥ १२ ॥

This Gavi of Brahmana is terrible, full of venom, and device of direct killing.

सर्वाण्यस्यां घोराणि सर्वे च मृत्यवः ॥ १३ ॥

In this there are all the terrors and all the death causes.

सर्वाण्यस्यां क्रूराणि सर्वे पुरुषवधाः ॥ १४ ॥

The persons who put hurdles in the propagation of the Vedic gospel, they should be treated brutally and harshly. All sorts of severe punishment including their killing should be administered on them by the State.

सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्यादीयमाना मृत्योः
पड्वीश आ द्यति ॥ १५ ॥

This Brahmagavi appropriated for ones own purpores, holds fast in the fetter of death the man who is the oppressor or Brahmanas and sacritegious to the *Devas*.

मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥

The Brahmagavi is the weapon that kills successfully hundred man and she is destruction of Brahman-killing.

तस्माद् वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥

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Therefore the *Gavi* of the Brahmanas is inviolable it should be known to wise.

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वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥

She running is thunderbolt and she standing is the fire.

हेतिः शफानुत्खिदन्ती महादेवो३पेक्षमाणा ॥ १९ ॥

When she draws her hoofs she is a deadly weapon and she looks around she is *Mahadeva*, the uncontrolled fire.

क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति ॥ २० ॥

When she beholds she is like sharp rezor and when hes bellows seems as she is thundering.

मृत्युर्हिङ्कृण्वत्यु१ग्रो देवः पुच्छं पर्यस्यन्ती ॥ २१ ॥

When she loweath she is like death and when she whisks her tail she is like powerful *Ugra* devasting fire.

सर्वज्यानिः कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती ॥ २२ ॥

When she moves her ears in various ways she is utter destruction and when she droppes she is consumption.

मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा ॥ २३ ॥

She being milked is missile and when she is milked she is pain tn the head.

सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा ॥ २४ ॥

When she approaches nearer she is taking away strength. She, when touched, is hand to hand fighter.

शरव्या३ मुखेऽपिनह्यमान ऋतिर्हन्यमाना ॥ २५ ॥

She fastened by her mouth becomes like an arrow and when she is beaten she becomes destructive one.

अघविषा निपतन्ती तमो निपतिता ॥ २६ ॥

Falling down she becomes venomous and when has fallen down she is a darkness.

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अनुगच्छन्ती प्राणानुप दासयति
ब्रह्मगवी ब्रह्मज्यस्य ॥ २७ ॥

This *Brahmagavi* following him destroys the vital breath of injurer of the Brahmana.

सू० ५(४) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—२८ आसुरी गायत्री; २९, ३७ आसुर्यनुष्टुप्; ३० साम्न्यनुष्टुप्; ३१ याजुषी त्रिष्टुप्; ३२ साम्नी गायत्री; ३३, ३४ साम्नी बृहती; ३५ भुरिक् साम्न्यनुष्टुप्; ३६ साम्न्युष्णिक्; ३८ प्रतिष्ठा गायत्री।

5 (4)

Seer—Kashyapah, Subject-matter—*Brahmagavi* Metre —28, Asurigayatri; 29, 37 Asuryanustup ; 30 Samnyanustup; 31 Yajusth Triftup ; 32 Sammni Gayatri ; 33, 34 Samni Brihati ? 35 Bhurik-Samnyanustup ; 36 Samnyushnik ; 38 Pratistha Gayatri.

वैरं विकृत्यमाना पौत्राद्यं विभाज्यमाना ॥ २८ ॥

She, if cut to pieces, becomes hostility and when she is distributed in portions eats away children.

देवहेतिर्ह्रियमाणा व्यृद्धिर्हृता ॥ २९ ॥

She, when being stolen away becomes weapon of natural forces and when stolen away becomes misfortune.

पाप्माधिधीयमाना पारुष्यमवधीयमाना ॥ ३० ॥

When she is possessed forcibly she is like sin and becomes a cruelity.

विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥

She when agitated is poison and when given chastisement she is like fever.

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अघं पच्यमाना दुःष्वप्न्यं पक्वा ॥ ३२ ॥

When given to fry and frown within her she becomes sin and when she is completely in boiling troubles she is like evil dream.

मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता ॥ ३३ ॥

On being turned round she becomes extirpator and when she turned round is like destruction.

असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता ॥ ३४ ॥

By smell she causes unconsciousness, and being lifted up she is grief. Completely drawn up is like snake with poison in fang.

अभूतिरुपह्रियमाणा पराभूतिरुपहृता ॥ ३५ ॥

She presented becomes loss of power and when she has been offered is humiliation.

शर्वः क्रुद्धः पिश्यमाना शिमिदा पिशिता ॥ ३६ ॥

When she is carved she becomes like furious *Sharva* the fire and when eut up she becomes uprooter of happiness.

अवर्तिरश्यमाना निर्ऋतिरशिता ॥ ३७ ॥

She being eaten (by any wild beast) become calamity and if eaten away dreadful destruction.

अशिता लोकाच्छिनत्ति ब्रह्मगवी

ब्रह्मज्यमस्माच्चामुष्माच्च ॥ ३८ ॥

The cow of Brahman if has been eatern (by any wild beast) cuts the injurer of Brahmana from this world and that world,

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सू० ५(५) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—३९ साम्नी पङ्क्तिः; ४० याजुष्यनुष्टुप्; ४१, ४६ भुरिक् साम्न्यनुष्टुप्; ४२ आसुरी बृहती; ४३ साम्नी बृहती; ४४ पिपीलिकामध्यानुष्टुप्; ४५ आर्ची बृहती ॥

5 (5)

Seer — Kashyapah. Subject-matter — Brahmagavi. Metre—39 Samni Panktih ; 40 Yajushyanustup 41, 46 Bhurik Samni Anustup 42, Asuri Brihati ; 43 Samni Brihati ; 44 Pipilika Madhya Anustup ; 45 Archi Brihati,

तस्या आहननं कृत्या मेनिराशसनं वलग ऊबध्यम् ॥ ३९ ॥

Her slaughter is like the sin of air attack with killing devices, her cutting up is thunder-bolt and the grass which is not digested by her is decay.

अस्वगता परिह्णुता ॥ ४० ॥

If she is taken by any one she does not live.

अग्निः क्रव्याद् भूत्वा ब्रह्मगवी ब्रह्मज्यं प्रविश्यात्ति ॥ ४१ ॥

The cow of Brahmana becoming kravyat fire entering into him eats him who is the injurer of Brahmana,

सर्वास्याङ्गा पर्वा मूलानि वृश्चति ॥ ४२ ॥

She sunders his all the limbs, joints and roots.

छिनत्त्यस्य पितृबन्धु परा भावयति मातृबन्धु ॥ ४३ ॥

She cuts all relations of him from fathers side and all from mothers' side,

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विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी

ब्रह्मज्यस्य॑ क्षत्रियेणापु॑नर्दीयमाना ॥ ४४ ॥

The cow not being returned by kshatriya brings to ruin all his marriages and all the kinsmen as he is the injurer of Brahmana.

अवास्तुमे॑नमस्व॑गमप्र॑जसं करोत्यपरापरणो भ॑वति क्षीयते ॥ ४५ ॥

She makes him house-less, homcless and deprived of progeny and thus striped of posterity is extinguished.

य एवं विदुषो॑ ब्राह्मणस्य॑ क्षत्रियो गामादत्ते ॥ ४६ ॥

(This is the case with) Kshariya who takes for him the cow of learned Brahmana.

सू० ५(६) ॥ ऋषि:—कश्यप: ॥ देवता—ब्रह्मगवी ॥ छन्द:—[४७, ४९, ५१-५३, ५७-५९,] ६१ प्राजापत्या- नुष्टुप्; ४८ आर्च्यनुष्टुप्; ५० साम्नी बृहती; ५४, ५५ प्राजापत्योष्णिक्; ५६ आसुरी गायत्री; ६० गायत्री

5 (6)

Sǝer — Kshyapah. Subject-matter — Brahmagavi, Metre (47, 51-53, 57, 59) 61 *Prajapaty Annstup* : 48 *Arshy nustup* 50 *Samni Brihati* 54, 55 *Prajapptyoshnik*, 56 *Asuri Gayari* 60 *Gayatri*.

क्षिप्रं वै तस्याहन॑ने गृध्रा॑: कुर्वत ऐलबम् ॥ ४७ ॥

Instantaneously when he is hit by death the ventures make cry (to eat his body).

क्षिप्रं वै तस्यादहनं परि॑ नृत्यन्ति केशिनीराघ्नाना: पाणिनोर॑सि कुर्वाणा: पापमैलबम् ॥ ४८ ॥

Quickly around his burning pyre women with unlicked hair striking their hand upon their breast uttering their evil striks dance.

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क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम् ॥ ४९ ॥

Quikly the wolves howl in the habitation where he lives.

क्षिप्रं वै तस्यं पृच्छन्ति यत् तदासीं३दिदं
नु ता३दिति ॥ ५० ॥

Quickly the people ask about him who was he ? Is he the same ?

छिन्ध्या च्छिन्धि प्र च्छिन्ध्यपि क्षापय क्षापयं ॥ ५१ ॥

Rend him, tear him and sunder him into pieces and destroy him and destroy him absolutely.

आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥ ५२ ॥

Let the power of the fire pervading all the objects, destroy the injurer of Brahman who takes the cow for his own purpose.

वैश्वदेवी ह्यु१च्यसे कृत्या कूल्बजमावृता ॥ ५३ ॥

The device for killing the men is concerned with the power of all the natural forces and it is said to be made of grass and other dreadful elements.

ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥

This device heating and burning all is called the thunder-bolt of Brahmanas.

क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥

Let this device which is as sharp as razor becoming death pursue (him).

आ दत्से जिनतां वर्च इष्टं पूर्तं चाशिषः ॥ ५६ ॥

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This device seizes out the strength, meritorious works, fulfilments and scopes and expectations of future of those who are tyrants.

आदायं जीतं जीताय लोके३ऽमुष्मिन् प्र यच्छसि ॥ ५७ ॥

This device taking the wrong doing men gives him in the other life or world the man who has been wronged.

अघ्न्ये पदवीर्भव ब्राह्मणस्याभिशंस्त्या ॥ ५८ ॥

This cow is unkillable and let her be the exploring agent for the good and praize of Brahmana.

मेनिः शरव्या भवाघादघविषा भव ॥ ५९ ॥

Let is become the bolt and arrow and through affensive the most venonous.

अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो
देवपीयोरराधसः ॥ ६० ॥

Let this cow who is unkillable strike off the head of the man who causes injury to Brahman, has committed sin, is sacrilegeous and withholder of munificence.

त्वया प्रमूर्णं मृदितमग्निर्दहतु दुश्चितम् ॥ ६१ ॥

Let fire burn him when he has be brought to death crushed and put in bad state of unconcieousness.

सू०५(७) ॥ ऋषिः—कश्यपः ॥ देवता—ब्रह्मगवी ॥ छन्दः—६२-६४, ६६, ६८-७० प्राजापत्यानुष्टुप्; ६५ गायत्री; ६७ प्राजापत्या गायत्री; ७१ आसुरी पङ्क्तिः; ७२ प्राजापत्या त्रिष्टुप्; ७४ आसुर्युष्णिक् ॥

5 (7)

Seer—Kashyapa. Subject-matter—Brahmagavi, Metre—62-64, 66, 68-70 Prajapatyanustup ; 65 Gayatri ; 67

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Prajapatya Gayatri ; 71 Asuri Panktih ; 72 Prajapatya Tristup ; 73 Asuryushnik.

वृश्च प्र वृश्च सं वृश्च दह प्र दह सं दह ॥ ६२ ॥

Let this rend him, cut to bits and cut thoroughly. Let this scorch him, heat him and burn to ashes'

ब्रह्मज्यं देव्यघ्न्य आ मूलादनुसंदह ॥ ६३ ॥

Let this unkillable powerful cow burn from root to him who injurs the Brahmana.

यथायाद् यमसादनात् पापलोकान् परावतः ॥ ६४ ॥

That he may go to the states of placcs of tortures which extremely troublesome in comparison with the place of torture awarded by a judge.

एवा त्वं देव्यघ्न्ये ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥ ६५ ॥

So let this powerful unkillable cow do for the man who is Brahman's oppressor offender and sacribegious to *Devas* and withholder of gift.

वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥

Let this cow by the hundred-edged thunderbolt sharpen and edged with razor blades.

प्र स्कन्धान् प्र शिरो जहि ॥ ६७ ॥

Strike out the sho lders and head.

लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥

Let this snatch the hair from his head and strip the skin from his body.

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'anktih ; 72 Prajapatya

सं दृंह ॥ ६२ ॥

:ut thoroughly. Let this
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॥ ६३ ॥

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॥ ६७ ॥

वेष्टय ॥ ६८ ॥

nd strip the skin from

मांसान्यस्य शातय स्नावान्यस्य सं वृंह ॥ ६९ ॥

Let the cow cut his flesh into pieces and tear out his sinews.

अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥

Let her crush his bones and dcstroy his marrow out of him,

सर्वास्याङ्गा पर्वाणि वि श्रथय ॥ ७१ ॥

Let her dislocate all his limbs and joints.

अग्निरेनं क्रव्यात् पृथिव्या नुदतामुदोषतु
वायुरन्तरिक्षान्महतो वरिम्णः ॥ ७२ ॥

Let kravyed fire banish him from the earth and burn him and let Vayu, the wind drive him away from the broad and vast middle-region.

सूर्य एनं दिवः प्र णुदतां न्योषतु ॥ ७३ ॥

Let the sun drive him away from the heavenly region and burn him thoroughly.

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सू० १ ।। ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम्, रोहितः, आदित्यः; ३ मरुतः; २८-३० अग्निः; ३१ अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१, २, ६, ७, १०, ११, २०, २२-२५, २७, ३३, ३४, ३८, ४१ त्रिष्टुप्; ३-५, ९, १२ जगती; ८ भुरिक् त्रिष्टुप्; १३ अतिशाक्वरगर्भातिजगती; १४ त्रिपदा पुर.परशाक्वरा विपरीतपादलक्ष्मा पङ्क्तिः; १५ अतिजागतगर्भा परा जगती; [१६ विराड् बृहती]; १७ पञ्चपदा ककुम्मती जगती; १८ पञ्चपदा परशाक्वरा भुरिग् ककुम्मत्यतिजगती; १९ पञ्चपदापरातिजागता ककुम्मत्यतिजगती; २१ आर्षी निचृद् गायत्री; २६ विराट् परोष्णिक्; २८ भुरिगनुष्टुप्; २९, ३०, ३२, ३९, ४० ४५-५१, ५३, ५४, ५६, ५८ अनुष्टुप्; ३१ पञ्चपदा ककुम्मती शाक्वरगर्भा जगती; ३५ उपरिष्टाद् बृहती; ३६ निचृन्महाबृहती; ३७ परशाक्वरा विराडतिजगती; ४२ विराड् जगती; ४३ विराण्महाबृहती; ४४ परोष्णिक्; ५२ पथ्या पङ्क्तिः; ५५ ककुम्मती बृहतीगर्भा पथ्या पङ्क्तिः ५७ ककुम्मत्यनुष्टुप्; ५९, ६० गायत्री ॥

HYMN—1

Seer—Brahma ; Subject matter—Adhyatman, Rohitah. Adityah, 3 Marutah, 28-30 Agnih, 31, Agniadayo-veceas discribes in the verces, Metre—1, 2, 6, 7, 10, 11, 20, 22, 25, 27, 33, 34, 38, 41 Tristup 3-5, 9, 12 Jagati, 8 Bhurice Tristup, 13 Atishakvarqarbhatijagati, 14, Tripadapurahpar shakraroviprítpadlakshma panktih 15, Atijagatgarbhapura Jagati [16 Virad Brihati] 17. Panchpada Kakummati jagati ; 18 Panchpadaparshakvara Bhurik Kakumatyatijagati ; 19. Panchpada paratijagata Kakumatyatijagati, 21 Arshi Nichritgayatri, 26 Virat paroshnik, 28, Bhuraganustup, 29, 30, 32, 39, 40, 45-51, 53, 54, 56, 58 Anushtup, 31 Panchpada. Kakumati Shakvargarbha Jagati, 35 Uparistad Brihati 36 Nichrinmahabrihati; 37 Parshakvara Viradatij-agati; 42 Virad Jagati; 43. Viranmahabrihati; 44. Paroshnik; 52 Pathyapankh; 55. Kakummati Brihtigarha Pathya Panktih 57. Kaku matyanastup; 59, 60 Gayatri

N.B :—In the hymn the general trend of the verses is concerned with spirituality. The term Rohita which etymol-

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ogically represents fire, electricity and the sun also indicates the most powrful force named as Divinity working out its plan in the cosmic order as a cosmo-psychic energy.

उदेहि वाजिन् यो अप्स्व१न्तरिदं राष्ट्रं प्र विश सूनृतावत् ।
यो रोहितो विश्वमिदं जजान
स त्वा राष्ट्राय सुभृतं बिभर्तु ॥ १ ॥

O strong man ! rise to power. You who is one of the people and among the people enter in to the fair and glorious kingdom. May *Rohita*, All-creating God who creates this universe carefully keep you nurtured (with nutrition and power) for the well-being of supreme dominion.

उद्वाज आ गन् यो अप्स्व१न्तर्विश आ रोह त्वद्योनयो याः ।
सोमं दधानोऽप ओषधीर्गाश्चतुष्पदो
द्विपद आ वेशयेह ॥ २ ॥

The man, who is of and among the people acquired power and grain (etc.) to rise to higher status. O such a man ascend above the people who are your co-citizens and co-nationals. You nurturing the *Soma* etc herbs, in this kingdom, bring waters, herbacious plants, cows, other quadrupeds and bipeds.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
आ वो रोहितः शृणवत् सुदानवस्त्रिषप्तासो
मरुतः स्वादुसंमुदः ॥ ३ ॥

These Marutas: electro-magnetic waves are very strong, produced by sun and givers of good gift, the rain etc. They form three group of seven each and give all sorts of palatability in plants etc. Accompanied by Indra, the lightning they destroy the obstacles to cause rains *Rohita*, Albcrating God makes us hear this fact (through His vedic speech).

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रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम् ।
ताभिः संरब्धमन्वविन्दन् षडुर्वीर्गातुं
प्रपश्यन्निह राष्ट्रमाहाः ॥ ४ ॥

The sun ascends all the high places like in fants who ascend the lap of mothers giving them birth. The six realms finds this sun conjoined with them. The sun, like the man seeing his coverable path spreads over the whole its vast field in this world.

आ ते राष्ट्रमिह रोहितोऽहार्षीद् व्यास्थन्मृधो
अभयं ते अभूत् । तस्मै ते द्यावापृथिवी रेवतीभिः
कामं दुहाथामिह शक्वरीभिः ॥ ५ ॥

O strong man ! *Rohita*, All creating God has brought this kingdom inthe world for you. He has removed all the internal and external obestcles and there prevals fearlessness, throg hout. Let these earth and heaven for your sake, yield every thing by powers to fulfil your desire by grains.

रोहितो द्यावापृथिवी जजान तत्र तन्तुं परमेष्ठी ततान ।
तत्र शिश्रियेऽज एकपादोऽदृंहद् द्यावापृथिवी बलेन ॥ ६ ॥

Rohita, the All-creating Divinity brings to their existence the' heaven and earth. *Parmesthim*, the law eternal spreads the cord of relation between them. *Ajaekpad*, the sun liee there in heaven and holds firm the earth and havenly region with mighty power.

रोहितो द्यावापृथिवी अदृंहत् तेन स्वः स्तभितं तेन नाकः ।
तेनान्तरिक्षं विमिता रजांसि तेन
देवा अमृतमन्वविन्दन् ॥ ७ ॥

Rohita, the sun firmly establishes the heavenly region and the earth. By it is held etherial light and by it the sky. By it

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are measured the firmament and all the worlds and by it the shining rays receive their immortality on water.

वि रोहितो अमृशद् विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च ।
दिवं रूढ्वा महता महिम्ना
सं ते राष्ट्रमनक्तु पयसा घृतेन ॥ ८ ॥

Rohita, the All-creating God arranging plants and trees considers his plan of this multi-formed and multi-fased universed. May, he with his great glorious power controlling over all fill your dominion with milk and ghee, O man.

यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि
दिवमन्तरिक्षम् । तासां ब्रह्मणा पयसा वावृधानो
विशि राष्ट्रे जागृहि रोहितस्य ॥ ९ ॥

O strong man, your risings up, your mountings and your ascendences by which you fill up the void-between mid-region and heaven, increasing your power by their knowledge milk ctc. watch over the people in the kingdom graced by All-creating God.

यास्ते विशस्तपसः संबभूवुर्वत्सं गायत्रीमनु ता इहागुः ।
तास्त्वा विशन्तु मनसा शिवेन संमाता
वत्सो अभ्येतु रोहितः ॥ १० ॥

O strong man, let the subject who got their exitence by your previous good acts and austerity know about the earth (soil and ground) which is the *Vatsa* of the sun. Let them enter in to you love and by accept good conscience. Let the mother earth and the sun as *Vatsa* of heaven meet you in co-operation

ऊर्ध्वो रोहितो अधि नाके अस्थाद् विश्वा
रूपाणि जनयन् युवा कविः ।

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तिग्मेनाग्निर्ज्योतिषा वि भाति तृतीये चक्रे रजसि प्रियाणि ॥ ११ ॥

Ever-young in telligent Rohit, the All-creation God, creating various form and figures is present in his high blessedness. Fire refulgent with its sharp lustre shines. In the third realm (heaven) it does very good works.

सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः । मा मा हासीन्नाथितो नेत् त्वा जहानि गोपोषं च मे वीरपोषं च धेहि ॥ १२ ॥

This fire pervading all the produced and created objects, having thousands of flames, giving rains, accepting the oblations of molte ghee, served with oblation of Soma is very powerful. This controlled and harnessed in dcvice etc never leave me. Let me not leave this fire. Let it be source of giving me abundent of men and herd of cattle.

रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि । रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु ॥ १३ ॥

This sun is the creator of Yajna and also its mouth. I, the performer of Yajna offer oblation in fire for the sun through orgain speech, ear and the mind. The brilliant flames of Yajna fire creating pleasure in people mind go to sun. Let it make me rise by its blended light and constructive powers.

रोहितो यज्ञं व्यदधाद् विश्वकर्मणे तस्मात् तेजांस्युप मेमान्यागुः । वोचेयं ते नाभिं भुवनस्याधि मज्मनि ॥ १४ ॥

Rohitah, the resplendent ignious energy creates *Yajna*, the cosmic Yajna for Vishvakarman the make of this creation. Thcse strength splendour and energy come out to me from

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that Yajna. I, the performer of Yajna declare this fire the naval of the greatness of the world.

आ त्वा रुरोह बृहत्युऽ्त पङ्क्तिरा ककुब् वर्चसा
जातवेदः । आ त्वा रुरोहोष्णिहाक्षरो वंषट्कार
आ त्वा रुरोह रोहितो रेतसा सह ॥ १५ ॥

The Brihati metre raises this all pervading fire, panktih raised it to splendour, and the Kakup with its glory raises this. The letters of Ushink metre uplifts it, the cry of vashat reises it and the sun with its splendour uplifts it.

अयं वस्ते गर्भं पृथिव्या दिवं वस्तेऽयमन्तरिक्षम् ।
अयं ब्रध्नस्य विष्टपि स्वर्लोकान् व्यानशे ॥ १६ ॥

This fire resides in the interior of the earth, this resides in heaven and atmosphere and this pervades all the luminous worlds in vast space around and above the sun.

वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा ।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्
पर्यग्निरायुषा वर्चसा दधातु ॥ १७ ॥

O God, the Lord of Vedic speech, may this earth be propitious to us, our house be plesant for us, may our beds be pleasant for us and may our vital air be friend in our life here. O Parmesthin ! may Agni. the man effulgent with knowledge seek and grasp you with life and splendours.

वाचस्पत ऋतवः पञ्च ये नो वैश्वकर्मणाः
परि ये संबभूवुः । इहैव प्राणः सख्ये नो अस्तु तं त्वा
परमेष्ठिन् परि रोहित आयुषा वर्चसा दधातु ॥ १८ ॥

O Vachaspati, the protector of Vedic speech those our five seasons which come respectively are Vishva-Karmanah, the

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means of many actions. May the vital breath be in our favour here in this life. O Parmasthim ! may the man effcilgent with knowledge seek and grasp you with life and splendour.

वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय
योनिषु प्रजाः । इहैव प्राणः सख्ये नो अस्तु
तं त्वा परमेष्ठिन् पर्यहमायुषा वर्चसा दधामि ॥ १९ ॥

O Vachaspati ! may our minds be possessed of very nobel intentions. Please propagate cows in our stall and progeny in our homes......Rest is like peevious one.

परि त्वा धात् सविता देवो अग्निर्वर्चसा
मित्रावरुणावभि त्वा । सर्वा अरातीरवक्रामन्नेहीदं
राष्ट्रमकरः सूनृतावत् ॥ २० ॥

O strong man ! may the splendid sun be around you, may fire with its refulgent power and twain of vital breath, the Prana and apana safeguard you on all sides. You treading down all the foes and obstacles advance further. You make this kingdom pleasant and glorious the water (to evapration process) ferform its operation very nicely.

यं त्वा पृषती रथे प्रष्टिर्वहति रोहित ।
शुभा यासि रिणन्नपः ॥ २१ ॥

This sun, moon the rays like a cult-carry to the earth etc. agitative.

अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः ।
तया वाजान् विश्वरूपां जयेम तया विश्वाः
पृतना अभि ष्याम ॥ २२ ॥

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Refulgent, of good colours, radiant and grand Rohini star

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or dawn follows the operation of the sun. We attain various grain through it and throuh it overcome various enemies (of our health).

इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति
तां गन्धर्वाः कश्यपा उन्नयन्ति
तां रक्षन्ति कवयोऽप्रमादम् ॥ २३ ॥

Rohini is this house of sun. This is the track by which moves sun-beam of varigated colours. Men in house hold life, men of sharp vision take it in to their high thought. Those who are perspicacious carefully guard it (for the advantage).

सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम् ।
घृतपावा रोहितो भ्राजमानो दिवं देवः
पृषतीमा विवेश ॥ २४ ॥

The refulgent, immortal, disseminating rays smothly carry and spread the light-store of the sun. Resplendent sun, purifying every thing through its light, emitting rays every where enters in the heavenly region which is of various colours.

यो रोहितो वृषभस्तिग्मशृङ्गः पर्यग्निं परि सूर्यं बभूव ।
यो विष्टभ्नाति पृथिवीं दिवं च तस्माद्
देवा अधि सृष्टीः सृजन्ते ॥ २५ ॥

Rohita, the All-creating God who has most sharp rays and is tremendously powerful pervades and overpowers the fire and the sun. He is the power who supports firmly this earth and the heavenly region. From Him the cosmic elements effect the creation.

रोहितो दिवमारुहन्महतः पर्यर्णवात् ।
सर्वा रुरोह रोहितो रुहः ॥ २६ ॥

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The sun rises above heaven from the luminous atmospheric ocean. The sun rises on all the highest peaks of height.

वि मिमीष्व पयस्वतीं घृताचीं देवानां धेनुरनपस्पृगेषा ।
इन्द्रः सोमं पिबतु क्षेमो अस्त्वग्निः
प्र स्तौतु वि मृधो नुदस्व ॥ २७ ॥

O Man ! you keep in your possession the cow and the land which gives milk, and ghee. This is the never-reluctant milch cow of the *Yajnadevas*. The sun drinks the liquid portion of herbs and plants. Let there be peace for all. Let the man effulgent with knowledge pray Divinity and you drive away your internal enemies from your within.

समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः ।
अभीषाड् विश्वाषाडग्निः सपत्नान् हन्तु ये मम ॥ २८ ॥

This fire enkindled, inflaned with ghee, enriched with oblations and thereby enhenced (is ablaze in the vedi of Yajna) Let the fire conquerring, and empowering all, destroy them who are our internal enemies (Anger, aversion etc)

हन्त्वेनान् प्र दहत्वरियो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान् प्र दहामसि ॥ २९ ॥

Let this fire destroy and burn them who are our enemy and who attack us to kill. We burn our enemies through the Kravyad fire

अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।
अधा सपत्नान् मामकानग्नेस्तेजोऽभिरादिषि ॥ ३० ॥

Let *Indra*, the electricity mightly with arm and strength, by bolt kill our foes. I, the king bring into my control my enemies through the energy and force of fire.

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अग्ने सपत्नानधरान् पादयास्मद् व्यथयां
सजातमुत्पिपानं बृहस्पते । इन्द्राग्नी मित्रावरुणावधरे
पद्यन्तामप्रतिमन्यूयमानाः ॥ ३१ ॥

Let fire cast down our foes under our feet. Let Brihaspati, the master of Vedic speech put into trouble our enemies rclated with us. O king and chief of army, O friend and statesman ! Let them being powerless to show aner fall low.

उद्यंस्त्वं देव सूर्य सपत्नानव मे जहि ।
अवैनानश्मना जहि ते यन्त्वधमं तमः ॥ ३२ ॥

Let this sun in its high ascendency throw our foes away. Let it destroy these foes through its all-connsuming force. Let them go to deepest darkness.

वत्सो विराजो वृषभो मतीनामा रुरोह शुक्रपृष्ठोऽन्तरिक्षम् ।
घृतेनार्कमभ्यर्चन्ति वत्सं ब्रह्म सन्तं
ब्रह्मणा वर्धयन्ति ॥ ३३ ॥

Thc sun, who is son of dawn being the symbol of all our praises, brilliant in tts bake (also) rise up in the mid region (sky). The performer of Yajna offer oblation for and praise the sun. The sun is though tremendously great yet they make it greater through praises.

दिवं च रोह पृथिवीं च रोह राष्ट्रं च रोह द्रविणं च रोह
प्रजां च रोहामृतं च रोह रोहितेन
तन्वं१ सं स्पृशस्व ॥ ३४ ॥

O man of knowledge ! rise up to earth, rise up to heavenly region, rise up to kingdom, rise up to wealth, rise up to off-spring, rise up to immortality, and finally bring your body (with soul and mind in close contact of God).

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ये दे॒वा रा॑ष्ट्र॒भृतो॒ऽभितो॒ यन्ति॒ सूर्य॑म् ।
तैष्टे॒ रोहि॑तः संविदा॒नो रा॒ष्ट्रं
द॑धातु सु॒मन॒स्यमा॑नः ॥ ३५ ॥

Let Rohita, the rising red sun in eooperation with those mysterious powers which guard kingdom of cosmos and circle round the sun, looking beautiful suppot your kingdom, O strong man.

उत् त्वा॑ य॒ज्ञा ब्रह्म॑पूता वह॒न्त्यध्व॑गतो॒ हर॑यस्त्वा वहन्ति ।
ति॒रः स॑मु॒द्रमति॑ रोचसे अर्ण॒वम् ॥ ३६ ॥

May the Yajna purified with vedic mantras, raise you to high status, strong man. May the horses covering their ways carry you. May you shine over the ocean full of water.

रोहि॑ते॒ द्यावा॑पृथि॒वी अधि॑ श्रि॒ते व॑सु॒जिति॑
गो॒जिति॑ संधना॒जिति॑ । स॒हस्रं॒ यस्य॒ जनि॑मानि स॒प्त
च॑ वो॒चेयं॑ ते॒ नाभिं॒ भुव॑न॒स्याधि॑ म॒ज्मनि॑ ॥ ३७ ॥

The Earth and heavenly region are held fire on the support of the sun who is conqueror of wather, who is enriched with rays, who has all splendour, who bears thousand and seven rays. I, the scientist say that central force of sun is (active) in the glory of the universe.

य॒शा या॑सि प्र॒दिशो॒ दिश॑श्च य॒शाः प॑शू॒नामु॒त च॑र्ष॒णीना॑म् ।
य॒शाः पृ॑थि॒व्या अदि॑त्या उ॒पस्थे॒ऽहं
भू॑यासं सवि॒तेव॒ चारुः॑ ॥ ३८ ॥

O All-creating God ! thou possessing all magnificence pervadest the quarters and sub-quarters, glorious Thou pervadest animals and human beings, endowed with high sense of magnanimity thou art present in the interior of the earth and

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Aditi, the material cause of the universe. (By thy grace) I like the sun be good and beautiful in my dealings everywhere.

अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि ।
इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम् ॥ ३९ ॥

O All-creating God, Thou, (due to Thy All-pervasiveness and omniscience) being there knowest every thing of here, Thou being here knowest them which are there. Therefore, the men of spiritual attainment see all-intelligence, All-inpelling Thee who is always existent in His shining blessedness.

देवो देवान् मर्चयस्यन्तश्चरस्यर्णवे ।
समानमग्निमिन्धते तं विदुः कवयः परे ॥ ४० ॥

O God ! Thou movest all the physical and spiritual forces of the universe and Thou pervadest the depth of luminous atmospheric ocean. Learned men kindle common fire (in Yajna) and the men of sharp understanding knows the sun far powerful fire than this.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्
सूते नहि यूथे अस्मिन् ॥ ४१ ॥

This vaidic speech, from upper realm and from the lower one bearing the medium of vital air and internal heat throhug the words spreads out. Where does it come ? (If comes from Prajapati, the Lord of the universe). To which magnifecent place does it go ? (This magnificent place is the *Ka*, All-blassed Lord of the universe to whom it goes). Whence from does it spring ? (This emerges revealed from the knowledge of the Lord of universe) This does not exist in the multitude of the worldly people.

एकपदी द्विपदी सा चतुष्पदष्टापदी नवपदी बभूवुषी ।

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सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः
समुद्रा अधि वि क्षरन्ति ॥ ४२ ॥

The Vedic speech becoming one-worded, two-worded, four-worded, eight-worded and nine-worded is the thousand-syllabled *Panktih*, the demarcating line of the objects of the world. Samudrah, the various voice-media flow from that.

आरोहन् द्यामममृतः प्राव मे वचः ।
उत् त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो
हरयस्त्वा वहन्ति ॥ ४३ ॥

O Immortal Eternal Diviniiy ! Thou rising above and beyond the heavenly realm save my prayer and speech. The Yajnas purified by the *Ved Mantras* spreade Thy glory. The men of knowledge, who are on their path (to seek thee) and attain Thee.

वेद तत् ते अमर्त्य यत् त आक्रमणं दिवि ।
यत् ते सधस्थं परमे व्योमन् ॥ ४४ ॥

O Immortal one ! I know thy that mysterious activity which is (working) in the heavenly region. I know that cosmic order of Thee which Thou hast in the tremendously vast space.

सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽति पश्यति ।
सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम् ॥ ४५ ॥

The Sun (as the battery of world) makes the people see heavenly region, the sun makes the people see earth and the sun makes the people see waters (of ocean). The sun is the one single eye of the world which arises on heaven and earth.

उर्वीरासन् परिधयो वेदिर्भूमिरकल्पत ।
तत्रैतावग्नी आधत्त हिमं घ्रंसं च रोहितः ॥ ४६ ॥

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The great directions become the surrounding boundaries of (the Yajna Vedi which is made in the cosmic proces) this earth is made *Vedic* The sun establishes therein two fires-*Ghansa*, the hot one and Hima, the cold one.

हिमं घ्रंसं चाधाय यूपान् कृत्वा पर्वतान् ।
वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४७ ॥

These two fire hot and cold, being established and mountains being made posts, rain being made ghee are being done for Rohita which is a celetial light.

स्वर्विदो रोहितस्य ब्रह्मणाग्निः समिध्यते ।
तस्माद् घ्रंसस्तस्माद्धिमस्तस्माद् यज्ञोऽजायत ॥ ४८ ॥

The fire of the sun, the celetial one is enkindled by Supreme Being. *Ghansa* the hot one comes into existance from it, Hima, the cold one emerges out from it and *Yajna* comes out from it.

ब्रह्मणाग्नी वावृधानौ ब्रह्मवृद्धौ ब्रह्माहुतौ ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४९ ॥

These two fires of the sun, the celetial one being increased by Supreme being, enhanced by Supreme Being. given to people by Supreme Being and enkindeled by Supreme Being are being kindled.

सत्ये अन्यः समाहितोऽप्स्व१न्यः समिध्यते ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५० ॥

Of these two fires one hot one is deposited in the fire and another one is shining in the waters. The two fires of sun, the celetial ones are enkindled with Ved mantras, grain and ghee.

यं वातः परि शुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥

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This sun is that whom wind, electricity and cloud decorate (with power etc). Rest is like previous one.

वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् ।
घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद्
वर्षेणाज्येन रोहितः ॥ ५२ ॥

The All-creating Divinity making the earth Vedi and heavenly region as Dakshina, making heat (Ghransa) fire with rain as molten ghee creates the living creatures.

वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत ।
तत्रैतान् पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत् ॥ ५३ ॥

The rains made ghee, *Ghransa*, the heat fire, the earth Vedi. These fires with consuming powers make these clouds floating high in the sky.

गीर्भिरूर्ध्वान् कल्पयित्वा रोहितो भूमिमब्रवीत् ।
त्वयीदं सर्वं जायतां यद् भूतं यच्च भाव्यम् ॥ ५४ ॥

All-creating Divinity making the clouds high in the sky with lightning thunder made indicative to the earth. Let whatever in the earth is as past, present and future be made.

स यज्ञः प्रथमो भूतो भव्यो अजायत ।
तस्माद्ध जज्ञ इदं सर्वं यत् किं चेदं विरोचते
रोहितेन ऋषिणाभृतम् ॥ ५५ ॥

The first of all that *Yajna* the fire for past and future emerges out. All this whatever is present, this has been brought up by All-creating God who is the seer of all seers.

यश्च गां पदा स्फुरति प्रत्यङ् सूर्यं च मेहति ।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम् ॥ ५६ ॥

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I sever the root of that who kicks the cow with foot and who releases urine taking sun in his front- There-after you would not find even your shadow, O Man.

यो माभिच्छायमत्येषि मां चाग्निं चान्तरा ।
तस्यं वृश्चामि ते मूलं न च्छायां करवोऽपरम् ॥ ५७ ॥

O Man If that you walk over my shadow keeping it under yours, pass between me and the fire of Yajna, I sever your root. Therefore you could not find even your shadow.

यो अद्य देव सूर्य त्वां च मां चान्तरायति ।
दुःष्वप्न्यं तस्मिञ्छमलं दुरितानि च मृज्महे ॥ ५८ ॥

We wipe away ill-dreams, troubles, impurity on him who comes between the sun and me as an obstaele.

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।
मान्त स्थुर्नो अरातयः ॥ ५९ ॥

O Almighty God ! may not we leave the right path and may not we leave the practice of Soma-Yaga and may not our enemies within come into our way.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः ।
तमाहुतमशीमहि ॥ ६० ॥

May I, the performer of Yajna always receive into my knowledge for my benefit that thread which is the means of all good actions Yajna etc., and is stretched out into the forces concerned with *Yajna* or into natural and supra-natural forces of cosmic order.

सू० २ ॥ ऋषिः --ब्रह्मा ॥ देवता—अध्यात्मम्, रोहितः, आदित्यः ॥
छन्दः—[illegible] ८, २४, २१-२४, ३१, ३६, ३८, ४१, ४२ त्रिष्टुप्; १

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१२-१५, ३९-४१, अनुष्टुप्; २, ३, ८, ४३, जगती; १० आस्तारपङ्क्तिः; ११ बृहतीगर्भा त्रिष्टुप्; १६-२४ आर्षी गायत्री; २५ ककुम्मत्यास्तारपङ्क्तिः; २६ पुरोद्व्यतिजागता भुरिग् जगती; २७ विराड् जगती; २९ बार्हतगर्भानुष्टुप्; ३० पञ्चपदोष्णिग् बृहतीगर्भाऽति-जगती; ३४ आर्षी पङ्क्तिः ३७ पञ्चपदा विराड् गर्भा जगती; ४४ चतुष्पदा पुरःशाक्वरा भुरिग् जगती; ४५ अतिजागतगर्भा जगती ॥

HYMN 2

Seer — Brahman, Subject-matter — Adhyatman, Rohitah, Adityah. Mctre—4-7, 9, 28, 31, 33, 35, 36, 38, 42, 46 *Tristup* ; 1, 12, 15, 39-41 *Anustup* : 2, 3, 8, 43 Jagati ; 10 Astar Panktih ; 11 Brihatigarbha Tristup ; 16-24 Arshi Gayatri ; 25 Kakummatyastarpanktih ; 26 Purodyati Jagat Bhurik Jagati ; 27 Virad Jagati ; 29 Brahatgarbha Anustup ; 30 Panchpadonigarbhatigarbha Atijagati ; 34 Arshi Panktih ; 37 Panchpada viradgarbha Jagati; 44 Chatuspada Purah-Shakvara Bhurig Jagati ; 45 Atijagatigarbha Jagati.

उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥

The radiant refulgent rays of this sun which causes rain, the law of the operations of which are great and which is the source of the sight of human-beings, rising in the sky shine.

दिशां प्रज्ञानां स्वरयन्तमर्चिषा सुपक्षमाशुं पतयन्तमर्णवे ।
स्तवाम सूर्यं भुवनस्य गोपां यो रश्मिभिर्दिश आभाति सर्वाः ॥ २ ॥

I laud the qualities and operations of the sun illuminating all the marking quarters and spreading the sharp beautiful rays on ocean. It is the protector of world and is the that which illumines all the directions through its beams.

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यत् प्राङ् प्रत्यङ् स्वधया यासि शीभं नानारूपे अहंनी कर्षि मायया। तदादित्य महि तत् ते महि श्रवो यदेको विश्वं परि भूम जायसे ॥ ३ ॥

This is the sun that by its inherent power makes us know quickly the east and west. It makes day and night of various colours by its operations. It is indeed the transcendent glory of the sun that it being one has its effect on the world.

विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः। स्रुताद् यमत्त्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम् ॥ ४ ॥

The people of the world behold this sun moving round on its axis. It is that to which the seven great rays carry, which is brilliantly shining, which supports and moves the other bodies (तरणिम्) and which is the means of Yajna (Vipashchit). The all-consuming fire has raised it from water to heavenly domain.

मा त्वा दभन् परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम्। दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि ॥ ५ ॥

There are no powers compitent to overpower this sun moving round (on its axis). This very swiftly passes (through its lustrous light) the places which can be hardly traversed. This making day and night keeps in its contact the heaven and the grand earth.

स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः। यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥ ६ ॥

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Let there be pleasant and smooth sailing in the expanding operation of the sun's light by which this swiftly encircles both the ends. The seven great moving rays or the hundred expanding rays carry this sun.

सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्।
यं ते वहन्ति हरितो वहिष्ठाः
शतमश्वा यदि वा सप्त बह्वीः ॥ ७ ॥

This sun is dependent on the pleasant beams which are radiant propitios to all, emitting fire, speedy and giving happiness to the world. Rest is like previous one.

सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त।
अमोचि शुक्रो रजसः परस्ताद् विधूय
देवस्तमो दिवमारुहत्
॥ ८ ॥

The sun has harnessed in its huge structure of beams seven great, of golden radiance, rays to expand and move. This brilliant gorgeous body dispelling the darkness leaves it away from the earth and mounts on the heavenly region.

उत् केतुना बृहता देव आगन्नपावृक् तमोऽभि ज्योतिरश्रैत्।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः
पुत्रो भुवनानि विश्वा
॥ ९ ॥

The brilliant sun rises up with great light, has dispelled the darkness and has introduced light. The sun which is mysterious, brilliant with nice rays, of light and the brave son of the Aditi ; the matter or the light illumines all the world.

उद्यन् रश्मीना तनुषे विश्वा रूपाणि पुष्यसि।
उभा समुद्रौ क्रतुना वि भासि

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सर्वाल्लोकान् परिभूर्भ्राजमानः
॥ १० ॥

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The sun rising spreads rays of light, nourishes all the forms and shapes, illumines both the oceans (the ocean on the earth and ocean in the atmosphere) through its *Yajna* the operation, encompassing all the spheres by refulgence.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातो अर्णवम् ।
विश्वान्यो भुवना विचष्टे हैरण्यैरन्यं
हरितो वहन्ति ॥ ११ ॥

These two *Shishu*. the child of matter (the sun and the moon) by the skill of God playing their parts moves east and west and they move round in the sky. One of them the sun illuminates all the worlds and another one, the moon producing seasons becomes new (by daily change of its phases).

दिवि त्वात्त्रिरधारयत् सूर्या मासाय कर्तवे ।
स एषि सुधृतस्तपन् विश्वा भूतावचाकशत् ॥ १२ ॥

The All-consuming heat establishes this sun in heaven to create the months. That sun scorching ont,. illumining all the worlds moves on its axis well-held.

उभावन्तौ समर्षसि वत्सः संमातराविव ।
नन्वे३तदितः पुरा ब्रह्म देवा अमी विदुः ॥ १३ ॥

As a calf to both of its parent this sun joins both the distant bounds (the point of rising and point of setting). Surely these men of learning know this mystery (of sun's operation) before its happening.

यत् समुद्रमनु श्रितं तत् सिषासति सूर्यः ।
अध्वास्य विततो महान् पूर्वश्चापरश्च यः ॥ १४ ॥

This sun keeps in its contact the present and is in the sea spreading out and in its west is very great.

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तं समाप्नोति जूतिभिस्ततो नाप चिकित्सति ।
तेनामृतस्य भक्षं देवानां नावं रुन्धते ॥ १५ ॥

The sun finishes that course through its speedy expanding rays, and it never turns its operation aside. (It is why) that it does not hinder water-consuming work of its shining rays.

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १६ ॥

The rays for the looking of people glow this sun which is luminous and is present in all the produced objects by medium of heat.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ १७ ॥

The costellations like the thieves disappear with the might for giving place to sun which illuminates all.

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥ १८ ॥

The resplendent rays of sun like the flaming fires going towards human-beings are seen.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचन ॥ १९ ॥

This luminiferous sun is Tarani, the impeliing force, illuminating to bring all the objects to visibility, and creator of light. This illuminates whole universe.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्वर्दृशे ॥ २० ॥

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this sun rises in front of the *Deva Vishah.* luminaries, this rises in the front of human-beings and this rises towords all the creatures to glow light and sight.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ २१ ॥

Let this purifying sun make us see all the objects through that light causing sight, whereby this appears to be seen by the man giving food and vigour to all the men.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यन् जन्मानि सूर्य ॥ २२ ॥

This sun making the living beings to see, measuring the day by nights rises up the broad mid-region and the heaven.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २३ ॥

The seven rays carry, in its light car that luminous sun which has in it the dry rays and is the source of seeing.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ २४ ॥

The sun has harnessed seven binding pure rays in its light-car and through them by its plans it moves.

रोहितो दिवमारुहत् तपसा तपस्वी ।
स योनिमैति स उ जायते पुनः
स देवानामधिपतिर्बभूव ॥ २५ ॥

The sun hot with heat has mounted on the heavenly region. It comes to its birth-place and rises up again. It is the controlling power of all the luminaries.

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यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत
विश्वतस्पृथः । सं बाहुभ्यां भरति
सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥ २६ ॥

Only one powerful Divinity, who is *Vishvacharshani* All-visioned and *Vishvato Mukhah*, one who has everything in his front and is the revealer of the Vedas ; who is Vishvatapanih, omnipotent, and Vishvatasprithah, Omnipresent or All-pervading ; creating the earth and heaving with atomic molecules through integrating and disintegrating on powers subsists (this universe).

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्
त्रिपादमभ्येति पश्चात् । द्विपाद्ध षट्पदो भूयो
वि चक्रमे त एकपदस्तन्वं समासते ॥ २७ ॥

Single-footed one, the air moves swifter than that of biped, the moon strives more to cover its course than that of six-footed, follows the triplifooted the sun ; biped, the moon the fire, all these take support and are depending on single-footed, the air.

अतन्द्रो यास्यन् हरितो यदास्थाद् द्वे रूपे
कृणुते रोचमानः । केतुमानुद्यन्त्सहमानो रजांसि
विश्वा आदित्य प्रवतो वि भासि ॥ २८ ॥

This sun, without any fatigue or break, shining makes two forms-the day and night or the dawn and dusk when it moving towards quarters passes out them. This effulgent with rays, rising up, conquering all the worlds shines from high place.

बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महांस्ते महतो महिमा त्वमादित्य महाँ असि ॥ २९ ॥

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This Surya, the impelling sun is tremendously grand. This Aditya, the sun causing evaporation and moistification is considerably grand. This sun is very grand and the grandeur of this grand body is also very glorious.

रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे
रोचसे अप्स्वन्तः । उभा समुद्रौ रुच्या
व्यापिथ देवो देवासि महिषः स्वर्जित् ॥ ३० ॥

This impalling glorious sun shines in heaven, in void between heaven and earth and shines on earth and shines in the waters. By its splendour it pervades both the oceans—one on the earth and one in the atmosphere. This is the mighty over-powering light.

अर्वाङ् परस्तात् प्रयतो व्यध्व आशुर्विपश्चित्
पतयन् पतङ्गः । विष्णुर्विचित्तः शवसाधितिष्ठन्
प्र केतुना सहते विश्वमेजत् ॥ ३१ ॥

The speedy, Yajna-like pure sun moving in its course and and striving in operation, being pervasive, wonderful and having striving in operation, being pervasive, wondcrful and having control over other bodies supports by its rays or supporting power the worlds which move.

चित्रश्चिकित्वान् महिषः सुपर्ण आरोचयन् रोदसी अन्तरिक्षम् ।
अहोरात्रे परि सूर्यं वसाने प्रास्य
विश्वा तिरतो वीर्याणि ॥ ३२ ॥

The wondrous, sight-giving. grand, reffulgent sun illuminating the heaven, earth and firmament is playing its part. The day and night depending on the sun spread out its various power.

तिग्मो विभ्राजन् तन्वं शिशानोऽरंगमासः
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ज्योतिष्मान् पक्षी महिषो वयोधा विश्वा आस्थात्
प्रदिशः कल्पमानः ॥ ३३ ॥

Inflaming, radiant light-emitting life-giving and grand sun having two solsctises (Paksha), making its beams' struicture scorching, having great motion, shining on high places, creatidg all the quarters stands on its axis.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।
दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद्
दुरितानि शुक्रः ॥ ३४ ॥

This wondrous sun is like the banner of the rays and powerful forces. This brilliant sun rising in all directions and being inflaming crosses over all the deepest darkness by its refulgences and makes day.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद्द्यावापृथिवी अन्तरिक्षं
सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥

This wondrous sun is the supporting force of all the celestial bodies. It is illuminator of air, water and fire. This pervades the heaven, earth and the middle-region through its light. This is the most impelling force of the animate and inanimate objects.

उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम् ।
पश्याम त्वा सवितारं यमाहुरजस्रं
ज्योतिर्यदविन्ददत्रिः ॥ ३६ ॥

We behold that sun which shines moves at high place, which possesees rays, which is the supporter of other bodies shining itself in the midst of heavenly region, which the learned ones call Savita and which is ever-effulgent light that Atrih, the fire has attained.

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दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम
उप यामि भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा
रिषाम सुमतौ ते स्याम ॥ ३७ ॥

I, the man of learning afraid and desirous of strength approach through my knowledge the sun which moves on the above par of heaven, which is refulgent with rays and is the son of Aditi, the indivisible atomic continuum. Let it give us long life. We always remain it its safety and never be in trouble.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन्
याति भुवनानि विश्वा ॥ ३८ ॥

The two wings-like wings periods (called winter solsctice and sumar solsctice, of this sun) are spreading. This sun takes away the water through its rays and moves in the space till *Sahasrahnyam*, one thousand chaturyugi, the four times period of foar *Yugas* (i. e. 4,32,00,00,000 years). That sun keeping all the shining rays on its breast and showing people all the worlds moves.

रोहितः कालो अभवद् रोहितोऽग्रे प्रजापतिः ।
रोहितो यज्ञानां मुखं रोहितः स्व१राभरत् ॥ ३९ ॥

This sun becomes Kal, the time (through its activities the flow of time is rialized). This sun becomes the protector of people at preilimiuary stage. This sun is the mouth or main medium of Yajna. This gives light.

रोहितो लोको अभवद् रोहितोऽत्यतपद् दिवम् ।
रोहितो रश्मिभिर्भूमिं समुद्रमनु सं चरत् ॥ ४० ॥

The sun is *Loka*, the light-house. The sun heats the heaven. The sun through its beames travells the earth and ocean.

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सर्वा दिशः समचरद् रोहितोऽधिपतिर्दिवः ।
दिवं समुद्रमाद् भूमिं सर्वं भूतं वि रक्षति ॥ ४१ ॥

The sun is the master of heaven. This comes to all the regions. The sun protects heaven, middle-region, earth and all the creatures.

आरोहञ्छुक्रो बृहतीरतन्द्रो द्वे रूपे कृणुते रोचमानः ।
चित्रश्चिकित्वान् महिषो वातमाया यावतो लोकानभि यद् विभाति ॥ ४२ ॥

Splendid, wondrous, thought-inspiring grand sun shining and mounting on the heavenly regiou creates two forms, the day and night, stirs wind and illumines the world what so-ever and where-ever,

अभ्य१न्यदेति पर्यन्यदस्यतेऽहोरात्राभ्यां महिषः कल्पमानः ।
सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः ॥ ४३ ॥

This great sun making day and night rises at one part and becomes reverted at another part. We praising its glory always admire the sun stationed in the sky and in motion.

पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः
परि विश्वं बभूव । विश्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि ॥ ४४ ॥

The great sun fills the earth with heat and moisture etc. This is the uuobstructible eye of the person walking and the person praying. This encircles the whole world. Let the man seeing this universe, knowing the things and performing *Yajna* hear whatever I reveal in this connection.

पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा
विभ्राजन् परि द्यामन्तरिक्षम् ।

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सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु
यदहं ब्रवीमि ॥ ४५ ॥

The sun brilliant with light pervades the heavenly region and middle-void. The grandeur of this sun pervades the earth and ocean. Let......... like the pervious verse.

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः
सिस्रते नाकमच्छ ॥ ४६ ॥

The fire having in purview the arrival of dawn like cow is wakened by the fuels of men performing Yajna. Like the plants shooting up their branches the flames are mounting to the vault of heaven.

सू० ३ ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम्, रोहितः, आदित्यः छन्दः—१, १६, १८, २१ अष्टपदाऽऽकृतिः; २ षट्पदा भुरिगष्टिः; ३ षट्पदाऽष्टिः; ४ षट्पदाऽतिशाक्वरगर्भा धृतिः; ५, ६ सप्तपदा शाक्वरातिशाक्वरगर्भा प्रकृतिः; ७ सप्तपदाऽनुष्टुब्गर्भाऽतिधृतिः; ८, २०, २२ षट्पदाऽत्यष्टिः; ९-१२ सप्तपदा भुरिगतिधृतिः १३, १४, २३, २५, अष्टपदा विकृतिः १५ सप्तपदा निचृदतिधृतिः; १७, २४ सप्तपदा कृतिः १९ अष्टपदा भुरिगाकृतिः; २६ त्रिष्टुप्

HYMN. 3

Seer-Brahman. Subject-matter—*Adhyaimam, Rohitah, Adityah.* Metre-1, 16, 18, 21 *Astapadakritih* ; 2 *Shatpada Bhurigastih* 4, *Shatpadatishakvargarbha Dhritih* ; 5. 6 Saptapada Shakvarati-*Shakvaergarbha Prakritih* ; 7 *Anustubgarbha-Atidhritih* 8, 20, 22 *Shatpadatiyastih* ; 9, 12, *Saptapada-bhurigatidhritih* 13. 14, 23, 25 *Astapada Vikritih* ; 15 *Saptapadanichridatidhritih* ; 17, 24 *Saptapada Kritih* ; 19 *Astapada Bhurigakritih* ; 26 *Tristup.*

य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते ।

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यस्मिन् क्षियन्ति प्रदिशः षडुर्वीयाः पंतङ्गो अनु विचाकशीति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्

॥ १ ॥

He who thus destroys the learned Brahman, the master of vedic speech or the man of high understanding, outrages (by this sinful offence) that of readful God who brings into existence this earth and space over it, who making the worlds like mantle wears them and in whom abide six wide regions which the moving sun illumines. O Rohita (King) agitate destroy and entangle in snares the man doing wrong to Brahman.

यस्माद् वाता ऋतुथा पवन्ते यस्मात् समुद्रा अधि विक्षरन्ति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ।

॥ २ ॥

He who thus destroys the learned Brahman the master of vedic speech or the man of high understanding outrages (by this sinful offence, that dreadful God from whom the winds blow according to seasons and from whom the seas flow in all directions.

यो मारयति प्राणयति यस्मात् प्राणन्ति भुवनानि विश्वा ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान्

॥ ३ ॥

He who......who takes life away (through death) and who gives the life and from whom comes the breath of life to all the living creatures.

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यः प्राणेन द्यावापृथिवी तर्पयत्यपानेन समुद्रस्य जठरं यः पिपर्ति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ४ ॥

He who.........who fills the earth and heaven with vital air, who fills the belly of ocean with *Apana*, expiration.

यस्मिन् विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः
सह पङ्क्त्या श्रितः ।
यः परस्य प्राणं परमस्य तेज आददे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ५ ॥

He who.........In whom abide with Pankti (in conjunction) Virat, the earth; Prajapati, the wind ; Parmesthin, the space; the fire (vaishvanara) and who takes unto him the life distant body and the vigorous light of great sun.

यस्मिन् षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो
यज्ञस्य त्रयोऽक्षराः । यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ ६ ॥

He who......... in whom abide the five and six broad regions, in whom abide four subjects and three syllables of *Yajna* (Aum) and who dreadful (for offenders) sees between heaven and earth His eye.

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यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः ।
भूतो भविष्यद् भुवनस्य यस्पतिः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ७ ॥

He who .... who is the decomposer of the *Anna*, the universe who is the protector and master of the universe who is the revealer of knowledge (the Veda) and who was, is and shall be the master of the cosmic order.

अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ८ ॥

He who .... who makes thirteenth month consisted of thirty parts with day and night.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्य ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ९ ॥

He who .... (In whose control) the water raising rays of the sun taking water go towards the sun which is black and support of the other bodies and (again in rainy season) they return back from the place of water (atmosphere).

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यत् ते चन्द्रं कश्यप रोचनावद् यत् संहितं पुष्कलं चित्रभानु ।
यस्मिन्त्सूर्या आर्पिताः सप्त साकम् ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १० ॥

He who .... who is all-visioned Lord, whose light is all-blessed, refulgent, plentiful, integrated and wonderful, in whom the seven sun may be gathered together.

बृहदेनमनु वस्ते पुरस्ताद् रथन्तरं प्रति गृह्णाति पश्चात् ।
ज्योतिर्वसाने सदमप्रमादम् ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ ११ ॥

He who.........whom the Brihat Saman covers in the front and the Rathantara grasp from behind and both of them do so ever diligently keeping them mentled in splendour.

बृहदन्यतः पक्ष आसीद् रथन्तरमन्यतः सबले सध्रीची ।
यद् रोहितमजनयन्त देवाः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १२ ॥

He who ....(in whose order) the Brihat is another Paksha and Rathantara is separate one and both are vigorous and co-existant, and (in whose control) the luminous powers create sun.

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स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन् ।
स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा
तपति मध्यतो दिवम् ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १३ ॥

He who.........(By whose plan and control) the sun becomes varuna, in the evening becomes Agni and rising in the morning it becomes Mitra, it becoming Savitar moves in mid-region, it becoming Indra shines hot in the middle of sky.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १४ ॥

He who .... (of whose sun who takes away vapours from earth (Hari), who brings to ns the year (Svargah), these two Paksha Brihad, the heaven, Rathantara, the earth are spreaded over till the Sahasrahnyam, one thousand Chaturyugi (I. e. 4320000000 years) and He himself supporting all illuminating and illuminated elements unto Hari, beholding all the worlds make them move.

अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्त्रिः ।
य इदं विश्वं भुवनं जजान ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ १५ ॥

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Who .... who brings into being all this universe who is that paramount power who has many root-causes at His disposal, who is endowed with multifarious forces. who is free from three kinds of pains (Adhyatmik etc.) and who is present in the recess of heart of all the worldly subjects.

शुक्रं वहन्ति हरयो रघुष्यदो देवं दिवि
वर्चसा भ्राजमानम् ।
यस्योर्ध्वा दिवं तन्व१स्तपन्त्यर्वाङ् सुवर्णैः पटरैर्वि भाति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं
विद्वांसं ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १६ ॥

He wno .... to whose refulgent, mighty sun which is splendid with splendour, the moving rays support it in the space, the parts of them lifted above heat the heaven and which with coloured beams shines here (on earth etc.).

येनादित्यान् हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः
यदेकं ज्योतिर्बहुधा विभाति ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ १७ ॥

He who......by whose power the rays of the sun bear twelve months by whose support many persons knowing the advantage proceed on with the performance of *Yajna*, and under whose control one light shines various places in various ways.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
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त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ।

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तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॑ह्म॒ज्यस्य॒ प्रति॑ मु॒ञ्च पाशा॑न् ॥ १८ ॥

He who .... under whose ordinance the seven rays of the sun are yoked to a single-wheled chariot (the wheel of the sun) and one white rays which is made out of seven draws it, three-navelled wheel the period of year in which the summar, the rainy season and winter are included, is imperishable and irresistible and wherein rest all the worlds.

अ॒ष्ट॒धा यु॒क्तो व॑हति॒ वह्नि॑रु॒ग्रः पि॒ता दे॒वानां॑ जनि॒ता म॒तीना॑म् ।
ऋ॒तस्य॒ तन्तुं॒ मन॑सा मि॒मानः॒ सर्वा॒ दिशः॑ पवते मात॒रिश्वा॑ ।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॑ह्म॒ज्यस्य॒ प्रति॑ मु॒ञ्च पाशा॑न् ॥ १९ ॥

He who .... who, joined with eight causes (seven Prakritis and the Jiva) supports this world ; who is the supporting power and very powerful ; who is the father of all the *Jivas* (Souls) and the producer of knowledge; who pervading whole space and measuring the thread of eternal law pervades all the quarters.

स॒म्यञ्चं॒ तन्तुं॑ प्र॒दिशोऽनु॒ सर्वा॑ अ॒न्तर्गा॑य॒त्र्याम॒मृत॑स्य॒ गर्भे॑ ।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑
ब्राह्म॒णं जि॒नाति॑ । उद् वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्र॑ह्म॒ज्यस्य॒ प्रति॑ मु॒ञ्च पाशा॑न् ॥ २० ॥

He who .... by who initiated cord of eternal law directly spreads through all the regions and in the interror of *Gayatri* and in the midst of water, fire etc,

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निम्रुचस्तिस्रो व्युषो ह तिस्रस्त्रीणि रजांसि
दिवो अङ्ग तिस्रः । विद्मा ते अग्ने त्रेधा
जनित्रं त्रेधा देवानां जनिमानि विद्म ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं
ब्राह्मणं जिनाति । उद् वेपय रोहित प्र क्षिणीहि
ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २१ ॥

He who .... In whose creation are tound three settings, three risings, three spheres.........the earth, the atmosphear and heaven, and three refulgences.........the fire, the electricity and the sun ; and under whose guidance we know the three places of fires' birth and three generations of the luminous rays.

वि य और्णोत् पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ २२ ॥

He who .. .. who creating the universe covers the earth with vegitation (herbs, grains, plants, tree etc.) and places oceans of vapours in the atmosphere.

त्वमग्ने क्रतुभिः केतुभिर्हितो३र्कः समिद्ध
उदरोचथा दिवि । किमभ्यार्चन्मरुतः पृश्निमातरो
यद् रोहितमजनयन्त देवाः । तस्य देवस्य क्रुद्धस्यैतदागो
य एवं विद्वांसं ब्राह्मणं जिनाति । उद् वेपय रोहित
प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २३ ॥

He who ...in whose worldly kingdom this fire is established with its inherent powers and with the rays of sun and

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being refulgent sun illumines the heaven ; the *Marutah*. nurtured by the earth obtain pleasant light and strength from it as the material forces create the Rohita, the sun.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः
यो३स्येशे द्विपदो यश्चतुष्पदः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ २४ ॥

He who .... who is giver of physical vigour and spiritual impetus, who is worshipped by all, whose governance and order is carried out by all, luminous bodies and enlightened persons, who govern the bipeds and quadrupeds of this world.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात्
चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन् पङ्क्तिमुपतिष्ठमानः ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य
प्रति मुञ्च पाशान् ॥ २५ ॥

He who thus destroys the learned Brahmana, the master of vedic speech or the man of high understanding outrages (by his sinful offence) that dreadful God in whose working order single-footed, the air moves faster than that of biped, the man and bird the bipep follows triple-footed, the sun; the biped strive more (to catch the speed) than *Satpada*, the year having six seasons and all these take support of single-footed, the air.

कृष्णायाः पुत्रो अर्जुनो राज्या वत्सोऽजायत ।
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स ह द्यामधि रोहति रुहो रुरोह रोहितः ॥ २६ ॥

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Vatsah, the sun which is the white son of the night dark, is born from night. that is Rohita, the red sun which indeed ascends to heavenly region and mounts to all places of height.

सू० ४(१) ।। ऋषिः—ब्रह्मा ।। देवता—अध्यात्मम् ।। छन्दः—१-११ प्राजापत्यानुष्टुप्; (३-७ रश्मिभिरित्य- स्योक्तमेव); १२ विराड् गायत्री: १३ आसुर्युष्णिक् ।।

HYMN 4 (1)

Seer—Brahman. Subjeet-matter–*Adhyatmam*. Metre—1-11 Prajapatyanustup (3-7 *Rashmibhirityasyoktmeva*) : 12. *Virad Gayatri* 13. *Asuri Ushnik*.

स एति सविता स्वर्दिवस्पृष्ठेऽवचाकशत् ॥ १ ॥

That creator of the the cosmic order pervades the luminous space and shines in his nature of light of knowledge.

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ २ ॥

This space is filled with rays of light and Almighty Divinity covered in His refulgence pervades this.

स धाता स विधर्ता स वायुर्नभ उच्छ्रितम् ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ३ ॥

He is the supporter and ordainer, he is called *Vayu*, and He is called Nabha, the highest one.........this.

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ४ ॥

He is Aryaman, He is *Varuna*, He is Rudra and He is Mahadevan. This.........this.

सो अग्निः स उ सूर्यः स उ एव महायमः ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ५ ॥

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Verily He is called Agnih, He is Surya and He is known as Mahayamah. This.........this.

तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ६ ॥

The ten vital airs which have only one head (the Sutratman) accompany Him together. This.........this.

पश्चात् प्राञ्च आ तन्वन्ति यदुदेति वि भासति ।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

These ten vital airs spread them from west to east and the sun which rises up shines splendidly. This.........this,

तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥

That this Mount-group of celestial forces ordained by Him come to their operation like things put together in porters' thong.

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥

The luminous space has been kept bound by the strings of God's law. Mahendra the Almighty Lord covered in refulgence pervades it,

तस्येमे नव कोशा विष्टम्भा नवधा हिताः ॥ १० ॥

These nine limbs of human body are the nine supports which are placed in nine ways are due to Him.

स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न ॥ ११ ॥

He keeps His watch over the subjects that breath and that do not breath.

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥

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All this accumulated power and force of the world belongs to Him. That he is one and indeed only one.

एते अस्मिन् देवा एकवृतो भवन्ति ॥ १३ ॥

All these *Devas*, the powerful forces gather together in Him (to have their resorts).

सू०४(२) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—१४ भुरिक् साम्नी त्रिष्टुप्; १५ आसुरी पङ्क्तिः; १६, १९ प्राजापत्याऽनुष्टुप्; १७, १८ आसुरी गायत्री; २० विराड् गायत्री; २१ आसुर्युष्णिक् (१६-२१ य एतमित्यस्योक्तमेव) ॥

4 (2)

Seer—Brahman. Subject matter—*Adhyatmam*—Metre 14, Bhurik Samni Tristup ; 15 *Asuri Panktih* ; 16, 19 *Prajaptay Anustup* ; 17, 18 *Asuri Gayatri* ; 20 *Virad Gayatri* ; 21 *Asuryushnik* (16-21 *Ya etamityasyoktameva*).

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं
चान्नं चान्नाद्यं च ॥ १४ ॥

Name, fame, highest attainment, effulgence of knowledge, splendour of Brahmana, food and nourisment acquires. He (see 15th vers),

य एतं देवमेकवृतं वेद ॥ १५ ॥

Who knows this powerful God as one and only one.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १६ ॥

He is neither called second, nor third and yet nor fourth. who.........one.

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १७ ॥

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He is called neither fifth nor sixth. nor yet seventh. who.........one.

नाष्टमो न नवमो दशमो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १८ ॥

He is neither called eighth nor ninth, nor yet tenth. who.........one.

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न ।
य एतं देवमेकवृतं वेद ॥ १९ ॥

He sees all that breaths life and that does not. Who......... one.

तमिदं निगतं सहः स एष एक एकवृदेक एव ।
य एतं देवमेकवृतं वेद ॥ २० ॥

All the power and forces accumulated in the universe have their source to Him. That He is one, single one and second to none. who.........one.

सर्वे अस्मिन् देवा एकवृतो भवन्ति ।
य एतं देवमेकवृतं वेद ॥ २१ ॥

All these men of enlightenment become united in Him (in the state of salvation). who.........one.

सू० ४(३) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—२२ भुरिक् प्राजापत्या त्रिष्टुप् (य एतमित्य- स्योक्तमेव); २३ मार्ची गायत्री; २४ आसुरी पङ्क्तिः २५ एकपदाऽऽसुरी गायत्री; २६ मार्षी गायत्री; २७, २८ प्राजापत्यानुष्टुप् ॥

4 (3)

Seer—Brahman. Subject matter—*Adhyatmam*, Metre 23 Bhurik Prajapatya Tristup (etasminityasyoktameva) 23 *Archi Gayatri* ; 24 *Asuri Pankti*; 25 *Ekapada Asuri Gayatri* 26. *Arshi Gayatri*, 27, 28 *Prajapatyanustup*.

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ब्रह्मं च तप॑श्च कीर्तिश्च यश॑श्चाम्भ॑श्च नभ॑श्च
ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ।
य एतं देवमेकवृतं वेद ॥ २२ ॥

The knowledge, austerity, name, fame, high attainment of Yoga, spirituel refulgence, the splendour of Brahmana, food and nourishment acquires he who knows this omnipotent God as one, only one and second to none.

भूतं च भव्यं च श्रद्धा च रुचिश्च
स्वर्गश्च स्वधा च ॥ २३ ॥

The past, future, faith, lustre, happiness and self stamina acquires he. (See 24th verse).

य एतं देवमेकवृतं वेद ॥ २४ ॥

Who knows this omnipotent God as one, only one and second to none.

स एव मृत्युः सो३मृतं सो३भ्वं१ स रक्षः ॥ २५ ॥

He is death, He is immortality, He is omnipresent and He is protector.

स रुद्रो वसुवनिर्वसुदेये नमोवाके
वषट्कारोऽनु संहितः ॥ २६ ॥

He is Rudra, He is the giver of wealth, in the Yajna and in the prayer He is fronounced Vasatkara.

तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥

All these controlling and Governing powers obey His Supreme governance.

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥

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All those constellations with the moon are under His control.

सू०४(४) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—२९, ३३, ३९, ४०, ४५ आसुरी गायत्री; ३०, ३२, ३५, ३६, ४२ प्राजापत्यानुष्टुप्; ३१ विराड् गायत्री; ३४, ३७, ३८ साम्न्युष्णिक्; ४१ साम्नी बृहती; ४३ आर्षी गायत्री; ४४ साम्न्यनुष्टुप् ॥

4 (4)

Seer—Brahman. Subject-matter—Adhyatmam ; Metre-29, 33, 39, 40, 45 Asuri Gayatri : 30, 32, 35, 36, 42 Prajapatya Anustup; 31 Virad Gayatri; 34, 37, 38 Samnyusnik; 41 Samni Brihati ; 43 Arshi Gayatri ; 44 Samnyanustup.

N. B. :—These verses are concerned with God, the creater of the universe. Here the description of God and the things concerned mysteriously give the clue of the Virat, state of the cosmos. The verses should not be taken in ordinary general sense.

स वा अह्नोऽजायत तस्मादहरजायत ॥ २९ ॥

He (as creator of cosmos) comes to expression from day (in virat state) therefore the day. emerges out from Him (the material cause under His efficiency : as an efficient cause).

स वै रात्र्या अजायत तस्माद् रात्रिरजायत ॥ ३० ॥

He (as creator of cosmos) comes to expression from night therefore, the night emerges out from Him (as an efficient cause).

स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत ॥ ३१ ॥

He (as creator) comes to expression from the void between the earth and the heaven, therefore, this midvoid emerges out from Him (as an efficient cause).

स वै वायोरजायत तस्माद् वायुरजायत ॥ ३२ ॥

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He (as creator) comes to expression from Vayu, the Air, therefore, the Air emerges out from Him (as an efficient cause)

स वै दिवोऽजायत तस्माद् द्यौरध्यजायत ॥ ३३ ॥

He (as creator) comes to expression from the heavenly region, therefore, the heavenly region emerges out from Him (as an efficient cause).

स वै दिग्भ्योऽजायत तस्माद् दिशोऽजायन्त ॥ ३४ ॥

He (as creator) comes to expression from the regions of the sky therefore, the regions of sky emerges out from Him (as an efficient cause).

स वै भूमेरजायत तस्माद् भूमिरजायत ॥ ३५ ॥

He (as creator) comes to expression from the earth, therefore, the earth rmerges out from Him (as an efficient cause).

स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥

He (as creator) comes to expression from fire, therefore, the fire emerges out from Him (as an efficient cause).

स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥ ३७ ॥

He (as creator) comes to expression from waters, therefore, waters emerge out from Him (as an efficient cause).

स वा ऋग्भ्योऽजायत तस्मादृचोऽजायन्त ॥ ३८ ॥

He (as creator and revealer) comes to expression from Riks (Vedic speeches) therefore, the Riks emerge out from Him (as an efficient cause).

स वै यज्ञादजायत तस्माद् यज्ञोऽजायत ॥ ३९ ॥

He (as creator) comes to expression from Yajna. therefore, Yajna emerges out from Him (as an efficient cause).

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स य॒ज्ञस्तस्य॑ य॒ज्ञः स य॒ज्ञस्य॒ शिर॑स्कृ॒तम् ॥ ४० ॥

He is known as Yajna, therefore, His is indeed this Yajna. He is made the supreme head of the Yajna.

स स्त॑नयति॒ स वि द्यो॑तते॒ स उ अश्मा॑नमस्यति ॥ ४१ ॥

He thunders, He lightens and He casts down hails,

पा॒पाय॑ वा भ॒द्राय॑ वा॒ पुरु॑षा॒यासु॑राय वा ॥ ४२ ॥

For the sake of the man who commits sin, for the man of merits and good acts, and for the man who is buisy in his own bread and butter.

यद्वा॑ कृ॒णोष्योष॑धी॒र्यद्वा॒ वर्ष॑सि भ॒द्रया॑
यद्वा॑ ज॒न्यमवी॑वृधः ॥ ४३ ॥

Whatever herbs you produce, whatever you rain and through very good intention, whatever born you increase. ?

तावा॑ंस्ते मघवन् महि॒मोपो॑ ते त॒न्व॑ः श॒तम् ॥ ४४ ॥

That is the greatness of yours. O Almighty Lord ! All these hundreds of forms, figures and bodies of the world are yours (that is due to you).

उपो॑ ते॒ बद्ध्वे॒ बद्धा॑नि॒ यदि॒ वासि॒ न्य॑र्बुदम् ॥ ४५ ॥

All these worldly objects are bound in thy millions of powers and things. Thou art bellion when thou pervadest all these objects.

सू० ४(५) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—४६ आसुरी गायत्री; ४७ यवमध्या गायत्री; ४८ साम्न्युष्णिक्; ४९ निचृत्साम्नी बृहती; ५० प्राजापत्याऽनुष्टुप्; ५१ विराड् गायत्री (५०, ५१ नमस्ते इत्यस्य [illegible]) ॥

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4 (5)

Seer — Brahman. Subject-matter — Adhyatmam. Metre–46 Asuri Gayatri ; 47 Yavamadhya Gayatri, 48 Samnyushnik ; 49 Nichrit Sammi Brihati ; 50 Prajapatya Anustup ; 51 Virad Gayatri (50, 51 Namaste Ityasyannaddyen Ityasya Choktameva).

भूयानिन्द्रो नमुराद् भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥

The Almightly God is mightier than that of immortal ones (Jivas and atoms or matter), He is mightier than immortaties.

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः
प्रभूरिति त्वोपास्महे वयम् ॥ ४७ ॥

O Indra (Almightly God) Thou art stronger than malignity, Thou art the Lord of intelligence and might, considering Thou Omnipresent and Paramount we worship Thee.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥

Obeisance to Thee whom all desire to behold. O Beholder of all, please see us.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥

With nourishment, prominence, splendour and the knowledge of the master of vedic speech.

अम्भो अमो महः सह इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५० ॥

Considering Thee as exceedingly refulgent, vigrorous, supreme, all-conquerring, we pay our reverence to Thee. Obeisance to Thee whom all desire to behold. O Beholder

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of all, please see us. With nourishment, prominence, splendour and the knowledge of the master of vedic speech.

अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५१ ॥

Taking Thee as omnipresent ; resplendent, motion of all motions, shining likc silver and all-conqerring we pay our reverenee to Thee. Obeisance to Thee whom all desire to-behold. O Beholder of all, please see us. With nourish ment, prominence, splendour and the knowledge of the master of vedic speech.

सू० ४(६) ॥ ऋषिः—ब्रह्मा ॥ देवता—अध्यात्मम् ॥ छन्दः—५२, ५३ प्राजापत्याऽनुष्टुप् (नमस्ते इत्यस्यान्नाद्येनेत्यस्य चोक्तमेव); ५४ द्विपदाऽऽर्षी गायत्री; ५५ साम्न्युष्णिक्; ५६ निचृत्साम्नी बृहती ॥

4 (6)

Seer—Brahman. Subject-matter—Adhyatmam-Metre-52, 53 Prajapatyanstup; (Nameste Ityasya Annaddna ityasya Choktameva) ; 54 Dvipada Arshi Gayatri ; 55 Samnyushnik 56 Nichrit Samni Brihati.

उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ।
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५२ ॥

Considering Thee great, generous, self-existent, life of all, we pay our reverence to Thee. Obeisance to Thee whom all desire to behold. O Beholder of all please see us. With nourishment, prominence, splendout and the knowledge of the master of vedic speech.

प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ।

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नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत ।
अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑ ॥ ५३ ॥

We pay our reverence to Thee as Thou art vast like space, excellent, all-pervading and the abode of all. Obeisance to Thee whom all desire to behold. O Beholder of all, please see us. With nourishment prominence, splendour and the knowledge of the master of vedic speech.

भव॑द्वसुरि॒दद्व॑सुः सं॒यद्व॑सुरा॒यद्व॑सुरिति॒ त्वोपा॑स्महे व॒यम् ॥ ५४ ॥

We pay our reverence to Thee as Thou art rich, abundant in worldly and utramundane wealth, controlling all the wealth and protector of all the wealth.

नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत ॥ ५५ ॥

Obeisance to Thee whom all desire to behold. O Beholder of all, please see us.

अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑ ॥ ५६ ॥

With nourishment, prominence, splendour and the knowledge That Brahmana possesses.

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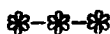
सू०१ ॥ ऋषिः—सावित्री सूर्या ॥ देवता—आत्मा; १-५ सोमः; ६-२२ विवाहः; २३ सोमार्कौ; २४ चन्द्रमाः, २५, २७ वधूवासः संस्पर्शमोचनम्;२६, २८-६४ विवाहमन्त्राशिषः ॥ छन्दः—१-१३, १६-१८, २२, २५-२८, ३०, ३५, ३६, ४१-४४, ५१, ५२; ६२, ६३ अनुष्टुप्;१४ विराट् प्रस्तारपङ्क्तिः; १५ आस्तारपङ्क्तिः; १९, २०, २४, ३२, ३३, ३७, ३९, ४०, ४७, ४९, ५०, ५३, ५६-५९, ६१ त्रिष्टुप्; २१, ४६,६४ जगती; २३, ३१, ४५, ६० परानुष्टुप् (?) त्रिष्टुप्; २९, ५५ पुरस्ताद् बृहती; ३४ प्रस्तारपङ्क्तिः; ३८ पुरोबृहती त्रिपदा परोष्णिक्; ४८ पथ्यापङ्क्तिः; ५४ भुरिक् त्रिष्टुप् ॥

HYMN. 1

Seer — Savitri Surya. Subject-matter — Atma ; 1-5 Soma ; 6-22 marriage ; 23 Somarkau, 24 Chandrama, the Moon ; 25, 27 Vadhuvash Sansparsha Mochanam ; 26, 28-64 Viuahamantrashishah; Metre 1-13, 16-18, 22, 25-28, 30, 35, 36 41-44, 51, 52, 62, 63 Anustup ; 14 Virat Prastar panktih ; 15 Astarpanktih ; 19, 20, 24, 32, 33, 37, 38, 40, 47, 49, 50, 53, 56-59, 61 Tristup ; 21, 46, 64 Jagati ; 23, 31, 45, 60 Paranuutp Tristup 29-55 Pursted Brihati, 34 Panctih 38 Purobhriati Tripada Paroshnik ; 58 Pathyapanktih; 54 Bhurik Tristup.

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

The Earth is upheld by Satya, God ; the heavenly region is held firm by the sun, Adityas, the twelve months' stand secure by the law eternal and the moon holds its place in space.

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

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The Adityas are strong by *Soma*; the grand earth is also strong by the *Soma*; *Soma* is placed in the interior of constellations.

सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

When the men crush *Soma*, one drinking *Soma* juice thinks that he drinks the *Soma*-juice. But what the men of enlightenment know as *Soma* that is not to be eaten by men living on the earth.

N. B—Soma has different meaning according to its context. *Soma* is a plant or the group of plants. *Soma* nmeans moon. Soma stands for the most important substance of the cosmic order. In atomic state of the worlds, whole panorama, there are two kinds of atomik substances, forces and energies, These are known as Agni-Somau, *Agni* and *Soma*. So *Soma* should be taken in a very scientific way in the interpretation of the versesconcerned.

यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

When ever the bodies intervening and the forces eclipse the moon it (being relieved) increases again by phases. The Vayu, Air moving the heavenly bodies is the protector of the moon. The month is the maker of year.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

This *Soma* is preserved with the mysterious ways and means. This has been protected by all those forces which are connected with Brihat Saman. This stands in the *Pranas*, the airs. None of the creature living on the earth tastes it.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ॥ ६ ॥

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When *Surya*, the light of the sun or the dawns goes to its husband, the solar light the thought is its converlet, eye become unguent for its eyes, and these heaven and earth become its treasure-chest.

रैभ्यासीदनुदेयी नाराशंसी न्योचना ।
सूर्याया भद्रमिद् वासो गाथयैति परिष्कृता ॥ ७ ॥

The Raibhi verse becomes dowrry and the *Narashansi* verse become the address of her (of Surya) reception. The robe of *Surya* is very nice. She goes beautifully dressed with *Gathas*.

स्तोमा आसन् प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत् पुरोगवः ॥ ८ ॥

Stomas, the Riks for praise become the men of bridal side, *Kurira* metre becomes her head ornament, *Ashvinau*, the Prana and Apana become the seekers of her betrothal and Agni, the fire becomes leader.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत् पत्ये शंसन्तीं मनसा सविताददात् ॥ ९ ॥

Soma becomes the desierer of the bride, the two *Ashvnam*, become the companions of *Surya* when the sun hands over willing *Surya* for her husband.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात् सूर्या पतिम् ॥ १० ॥

The mind becomes the bridal car, the heavenly region becomes canopy, the two hot months of summar become the bullocks (to draw the car) when Surya goes to her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम् ।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः ॥ ११ ॥

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These bullucks upheld by Rik and Saman, steadly walk, her two ears are the wheel of the car and in the sky her path is tremulous.

शुची ते चक्रे यात्या व्यानो अक्ष आहतः ।
अनो मनस्मयं सूर्यारोहत् प्रयती पतिम् ॥ १२ ॥

O Surya ! on the departure time your wheels are pure, the *Vyana* is axle piercing them. Thus Surya going to her husabd mounts the chariot of her heart.

सूर्याया वहतुः प्रागात् सविता यमवासृजत् ।
मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते ॥ १३ ॥

The bridal gift of Surya which the sun gives moves along. In the *Maghas* the rays of sun are refracted and in the *Phalgunis* the night is passed with difficulty.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
क्वैकं चक्रं वामासीत् क्व देष्ट्राय तस्थथुः ॥ १४ ॥

When *Ashvinau*, the two vital breaths (exhalation and inhalation) like two men asking the where abouts, come in the marriage of Surya by the three wheeled chariot (the earth firmament and the heaven) where does remain their one wheel ? Where do they stand to make people see and hear.

यदयातं शुभस्पती वरेयं सूर्यामुप ।
विश्वे देवा अनु तद् वामजानन् पुत्रः
पितरमवृणीत पूषा ॥ १५ ॥

When *Ashvinau*, *Prana* and *Udana*, the pratector of water, come to the sun who has to hand over his daughter to bride-groom for going near *Surya*, all the rays of sun accept their act and *Pusha*, the Air which is their son agrees to its father, the sun.

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द्वे ते चक्रे सूर्ये ब्रह्माण ऋतुथा विदुः ।
अथैकं चक्रं यद् गुहा तदद्धातय इद् विदुः ॥ १६ ॥

The men of sharp understanding know these two wheels (the sun and moon) of Surya according to seasons. What is that one wheel (the year) hidden is known indeed by those who know time.

अर्यमणं यजामहे सुबन्धुं पतिवेदनम् ।
उर्वारुकमिव बन्धनात् प्रेतो मुञ्चामि नामुतः ॥ १७ ॥

We through adoration and supplication restore the communion with impartial God who is like our good brother and who is the masterly knower of all. He, like melon from its binding stalk sets us free from this world not from that world, the salvation, or makes me bride) free from father's family not from the family of husband.

प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥ १८ ॥

I, the father, send you free from hence, the family of mine but not from the family of your husband, O daughter, I also make you fettered there (in the family of husbant). May benevolent God make this bride io as the may have fortunes and progenies.

प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात्
सविता सुशेवाः । ऋतस्य योनौ सुकृतस्य लोके स्योनं
ते अस्तु सहसंभलायै ॥ १९ ॥

O bride, I free you from the restriction of the law, the life of calibacy by which your good father hitherto bound you. May, in this house hold life which is the life of truth and right good actions, visit all happiness to you together with your husband.

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भगस्त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
गृहान् गच्छ गृहपत्नी यथासो वशिना
त्वं विदथमा वदासि ॥ २० ॥

O bride, Bhagah, the prosperity lead you from fathers' family here holding your hand and *Ashvinau*, the *Prana* and *Apana* carry you by chariot, you go to the house of your husband, so that you may be the mistres of the house, take you all under your control. You always speek with understanding.

इह प्रियं प्रजायै ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं सं स्पृशस्वाथ
जिर्विर्विदथमा वदासि ॥ २१ ॥

May here (in house-hold life) happen and visit lovely things to your children, you be always aware and awakned of your duties of house-hold life in this house, You unite your body with this your husband and being matuee in body and mind speak with understanding.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥ २२ ॥

O Women and men, I, the Almighty God issue this command to you that you both abide by the vows you have taken previously in your marriage. You never deviate from these vows. You attain a long life, not short of hundred years obeying the rules of disceplined co-habitation without spoiling the semen in vain and according to the law of *Dharma* play your role accompanied by sons, grand-sons and owning own good house, lead the life of house-hold with delight and happiness.

पूर्वापरं चरतो मायर्यैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।

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विश्वान्यो भुवना विचष्ट ऋतूँरन्यो
विदधज्जायसे नवः ॥ २३ ॥

These two Shishu, the sun and the moon playing their parts move eastward and westward with their power and reach over sea. One of both (the sun) illuminates all the worlds and another one (the moon) changing seasons rises new by change of its phase.)

नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन्
प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २४ ॥

Being born afresh this moon becomes new and new ever. This is the sign of day and this goes before dawns. The portion of oblation of oblation offered in the fire of *Yajna* is given by moon to all the *Devas* of *Yajna* when it rises. This moon gives long life to all.

परा देहि शामुल्यं ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥ २५ ॥

O bride-groom, remove away the dirt of mind, distribute wealth amongst priests, this bride accomplished with attainments and becoming strong with power and strength goes you, her husband.

नीललोहितं भवति कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥ २६ ॥

The wife, who is *kritya* well accomplished becomes *Nil-lohitam*, blue and red (through menstruation, the discharge of menses), attachment with her on the part becomes increased. The Kinsmen of bride increase and her husband becomes fettered in the fetters of love.

अश्लीला तनूर्भवति रुशती पापयामुया ।

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पतिर्यद् वध्वो३ वाससः स्वमङ्गमभ्यूर्णुते ॥ २७ ॥

The body of the husband inspite of its radiance becomes unlovely by this sinful manner if the husband covers parts of his body with the garment of her wife (which is spoiled due to menstrual course).

आशसनं विशसनमथो अधिविकर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति ॥ २८ ॥

O husband ! behold the forms of Surya, your wife involving hard—embracing, violent-throwing of hands etc. and the cutting of lips with teeth. The sacrament comprised of Ved-mantras (Impregnatian ceremony) beautify all these acts.

तृष्टमेतत् कटुकमपाष्ठवद् विषवन्नैतदत्तवे ।
सूर्यां यो ब्रह्मा वेद स इद् वाधूयमर्हति ॥ २९ ॥

The co-habitation with wife (during menstrunations *Tristan*, the disease-creating, bitter in result, abomunable, poisionous and this is not able ta be grasead or adopted. The learned husband (Brahma) who knows these aspects of Surya, the bride, deserves to enter contract of marriage.

स इत् तत् स्योनं हरति ब्रह्मा वासः सुमङ्गलम् ।
प्रायश्चित्तिं यो अध्येति येन जाया न रिष्यति ॥ ३० ॥

In deed, He (the experienced husband) lifts up the asupicious, pleasure-giving cloth (from the wife's body). Indeed, He (the experienced husband(who studies and kuows the procedure of expiration(described in Garbhadhana ceremony) lifts up the auspicious, pleasure-giving cloth (from the body of the wife). By this act the wife does not invite any disease or trouble.

युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु ।

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ब्रह्मणस्पते पतिमस्यै रोचय चारु
संभलो वदतु वाचमेताम् ॥ ३१ ॥

O married couple ! you both speaking truth (never telling a lie) remain intact in dealings honesty and acquire happy prosperous fortune. O God (master of vedic speech) may her husband be dear to her and may her husband speak good word to her.

इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ ।
शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः
क्रन्निह वो मनांसि ॥ ३२ ॥

Let these cows remain here, indeed, and let them not go further, let them strengthen this man with his plenteous' progeny and with their plentious progeny. Ye married men and women you all attaining good become bright and strong with *Soma*, juice of fruit and herbs. May all the learned men make your mind concentrated in this house-hold life.

इमं गावः प्रजया सं विशाथायं देवानां न मिनाति भागम् ।
अस्मै वः पूषा मरुतश्च सर्वे अस्मै
वो धाता सविता सुवाति ॥ ३३ ॥

Let these cows enter this man's house with their off-springs. This man does not deprives the *Yajna-devas* and the enlightened persons of their portions, *Pusha*, the Air, all *Marutah*, the cosmic rays and powers have brought for him and him Dhatar and *Savitar* has created you.

अनृक्षरा ऋजवः सन्तु पन्थानो येभिः सखायो
यन्ति नो वरेयम् । सं भगेन समर्यम्णा
सं धाता सृजतु वर्चसा ॥ ३४ ॥

May, the paths by which our fellows travel to the wooing, be straight and thorn-less. May hatar, the ordainor of the

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universe strengthen her with splendour, with *Aryaman*, the just man and with *Bhaga*, the man having richness.

यच्च वर्चो अक्षेषु सुरायां च यदाहितम् ।
यद् गोष्वश्विना वर्चस्तेनेमां वर्चसावतम् ॥ ३५ ॥

Let *Ashvinau*, the Prana and *Apana* protect this bride with whatever luster is in organs, whatever lustre is hidden in the woman possessed of good physical properties (Suryam) and what ever lustre is found in milk and ghee of cows

येन महानघ्न्या जघनमश्विना येन वा सुरा ।
येनाक्षा अभ्यषिच्यन्त तेनेमां वर्चसावतम् ॥ ३६ ॥

Let *Ashvinau*, Prana and Apana adorn this bride with that sheen or splendour by whatever are filled these *Akshas*, the organs of body, by whatever is endowed the *Sura* woman having good bodily strength, by whatever is in the thigh of the woman having great sexual appetite.

यो अनिध्मो दीदयदप्स्व१न्तर्यं विप्रास ईडते अध्वरेषु ।
अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्यावान् ॥ ३७ ॥

Let *Apannapat*, the fire which without being fuelled shines in the waters, to which the man of cnlightenment praise in *Yajnas*, give us sweet waters by which mighty *Indra*, electricity enhances its strength.

इदमहं रुशन्तं ग्राभं तनूदूषिमपोहामि ।
यो भद्रो रोचनस्तमुदचामि ॥ ३८ ॥

I drive away that disease which is fatal, which is injurious to body's health and which holds fast the limbs and joints, Whatever is sparkling and bringing happiness I bring nearer.

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आस्यै ब्राह्मणाः स्नपनीर्हरन्त्ववीरघ्नीरुदजन्त्वापः ।
अर्यम्णो अग्निं पर्यैतु पूषन् प्रतीक्षन्ते श्वशुरो देवरश्च ॥ ३९ ॥

Let the learned priests bring bathing water for this bride and let them really bring the waters which guard the life of heroes and ehildren. Let her circum-ambulate the fire of just God. O Pushan (all-subsisting God) let the father-in-law and brother-in-law of bride expectantly wait for her.

शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म ।
शं त आपः शतपवित्रा भवन्तु शमु
पत्या तन्वं१ सं स्पृशस्व ॥ ४० ॥

O bride let the gold be auspicious for you, let the waters be favourable for you, let co-habitation be soure of happiness, let the mutual seizeng and snaching of you, the couple, be full of happinesg, let the waters purifying all in various ways be blessed for you and let you unite your body with your husband with happiness.

खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम् ॥ ४१ ॥

O Almighty God ! Thou art doers of hundreds of activities of the cosmic order, Thou making perfect this bride in the bodily defect, in short-comings of Yajna and in the weakness of copulative nature of couple and purifying in speech, action and thought make her as splendid as the sun and *Apalam*, unsurmountable in virtues.

आशासाना सौमनसं प्रजां सौभाग्यं रयिम् ।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम् ॥ ४२ ॥

O bride, you expecting keenly delight, progeny, prosperity and wealth, being devoted to your husband bind yourself for immortality.

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यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा ।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य ॥ ४३ ॥

As the vigorous sea wins the imperial supremacy over the rivers so you going to house of your husband, be imperial queen of his house and family.

सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु ।
ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः ॥ ४४ ॥

O bride you shine in splendour of imperial queen over your husbands fathers, and over your husbands brothers, you shine and have supreme control over your husbanns' sisters and his mother.

या अकृन्तन्नवयन् याश्च तत्निरे या देवीरन्ताँ अभितोऽददन्त ।
तास्त्वा जरसे सं व्ययन्त्वायुष्मतीदं
परि धत्स्व वासः ॥ ४५ ॥

O bride, blessed with long life put on this *Upavastra* which these ladies of my family who prepared fabrics, spun the thread and wove this cloth, and who in the process of weav-ing stretched and arranged the knot of warp and weft, may provide you with the cloth till old age.

जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः ।
वामं पितृभ्यो य इदं समीरिरे मयः
पतिभ्यो जनये परिष्वजे ॥ ४६ ॥

People weep for living one at the time of giving send off, they carry the *Yajna* with them, the men who lead (the family and society) ponder over the long fatter of future. These men do this good act of marriage for their father and mother and this the embracing of wife is happy for husband.

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स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या उपस्थे । तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु ॥ ४७ ॥

I place on the lap of the carth this firm stone which may be auspicions for your children. You stand on this, become pleased and become strong with splendour. May *Savitar*, all-creating God. Make your life extended to long duration.

येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम् । तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च ॥ ४८ ॥

O bride as fire holds the right hand of the earth so I, your husband, grasp the right hand of yours, you do not be unhappy with me, with children and with wealth.

देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु । अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु ॥ ४९ ॥

In this grasping of your hand by me, let the sun grasp your hand (to protect you) Let the shining moon make you blessed with good progency. and let the fire, pervading all thc created objects, make you happy wife for your husbahd till the time of old age.

गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः । भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥ ५० ॥

I, the bride-groom hold your hand upto mine for the prosperity of house-hold life. May you attain the age of oldness in pleasure with me, your husabd. God who is the master of all prosperity, the administrator of justice, the

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creater of the univeres and all-subsisting and the enlightened persons present here are giving you to me for the fulfilment of house-hold lifes' attainments and obligations.

भगस्ते हस्तमग्रहीत् सविता हस्तमग्रहीत् ।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ॥ ५१ ॥

I possessed of virtues and prosperity grasp your hand, I full of inspirations of duty and procreation hold your hand unto mine, you are my wife in the letter and spirit of *Dharma* and I your husband, the master of your house.

ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।
मया पत्या प्रजावति सं जीव शरदः शतम् ॥ ५२ ॥

O bride ! that you, whom the protector of the universe gave to me, remain supported and nourished by me, O Ye procreating lady may you live hundred autumns delightfully with me as your husband.

त्वष्टा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम् ।
तेनेमां नारीं सविता भगश्च सूर्यामिव
परि धत्तां प्रजया ॥ ५३ ॥

O bride the relation of husband and wife is based in this world in conformity to the teachings of God and enlightened persons. Just as the electricity is permeating in all the objects, so you attain nice drestes, ornaments and happiness from me for the sake of my Pleasure. May the all-creating super-excellent God bless this my wife with off-spring. Similarly I will kepp you well—dressed and well—adorned.

इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा।
बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु ॥ ५४ ॥

O Ye relatives ! kindly be helpful in well-being of my wife, just as the electricity and fire, the sun and the earth atmos-

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pheric air oxygen and hydrozen, good fortune, physician and true preacher, impartial ruler, cultured men, Supreme Being and the moon protcct and enghance the lot of the subject and this my wife with prosperity, off spring etc.

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत् ।
तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥

Brihaspati, the Master of grand worlds and space has first made hair on the head of girl who is shining like sun's splendour, so Ashvinau, the Prana and Apana beautify this woman for husband.

इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम् ।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान् विद्वान्
वि चचर्त पाशान् ॥ ५६ ॥

That is that external form or beauty which maiden bears. I desire to know her dealing with and acting, in spirit. I follow her with the *yajna* and priests. Who are these learned men who can sever these bonds of love.

अहं वि ष्यामि मयि रूपमस्या वेददित् पश्यन्
मनसः कुलायम् । न स्तेयमद्मि मनसोदमुच्ये
स्वयं श्रथ्नानो वरुणस्य पाशान् ॥ ५७ ॥

O bride, just as I fore-seeing the progress of family through my mind, love your beauty, desire you, so you also be attracted in me. I leave with good intantion to conceal any thing from you and I say I would not also eat or use any thing stealthily. I myself even being unsturdy would remove all the obstacles of righteousness and you are also expected to act accordingly.

प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात्
सविता सुशेवाः । उरुं लोकं सुगमत्र पन्थां
कृणोमि तुभ्यं सहपत्न्यै वधु ॥ ५८ ॥

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O bride, I your husband, set you free from the bond of strict discipline of continence in which your good father has bound you. I give you ample space and make your way easy to travel with me as your husband.

उद्यच्छध्वमप रक्षो हनाथेमां नारीं सुकृते दधात।
धाता विपश्चित् पतिमस्यै विवेद भगो
राजा पुर एतु प्रजानन् ॥ ५९ ॥

O family members ! raise your weapons, kill the wickeds and trouble-creators, and keep this bride engaged in righteous deeds. The sustanor of this universe who is all-knowledge has given her husband, thc powerful king knowing his duties proceed onwards for her protection.

भगस्ततक्ष चतुरः पादान् भगस्ततक्ष चत्वार्युष्पलानि।
त्वष्टा पिपेश मध्यतोऽनु वर्ध्रान्त्सा
नो अस्तु सुमङ्गली ॥ ६० ॥

Bhaga, the strong man makes the four legs of the litter and words out four pieces composing frame-work, the carpenter decks the straps that go across it, let the bride sitting on it be blessed with auspiciousness.

सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्।
आ रोह सूर्ये अमृतस्य लोकं स्योनं
पतिभ्यो वहतुं कृणु त्वम् ॥ ६१ ॥

O bride ! you mount on this chariot which is decorated with good flowers, which have various colours, which is goldenhued which is strongly bound, good wheeled and which moves comfortably. Mount the *Loka*, the house-hold life which is the source of immortality and make the marriage auspiedous for your husband and other members of the family.

अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते।
इन्द्रापतिघ्नीं पुत्रिणीमास्मभ्यं सवितर्वह ॥ ६२ ॥

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O *Indra* (Almighty) *Varuno* (all-worshippable) Brihaspati (master of all the world and vast space) Savitar (All creating God) ! may this bride kind to brothers, favourable to animals, gentle and affectionate to her husband and blessed with progeny come to us, the guardians of the husbands family.

मा हिंसिष्टं कुमार्यं१ स्थूणे देवकृते पथि ।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम् ॥ ६३ ॥

Let, these two pillers standing up on the path of *Yajna*, not hurt this beautiful bride, we, the family members make the entrance of the magnificent house easy and comfortable for the treading of bride.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः ।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना
पतिलोके वि राज ॥ ६४ ॥

Let *Brahma*, the vedic prayer with vedic verses be offered before, and after, let the vedic verses be chanted in the middle and let the ved mantras be pronounced all around. O bride ! reaching the portal of magnificent home, without under-going any trouble and shine being gentle and auspicious in the house of your husband.

सू० २ ॥ ऋषिः—सावित्री सूर्या ॥ देवता—आत्मा; १० यक्ष्मनाशनी; ११ दम्पत्योः परिपन्थिनाशनी; ३६ देवाः ॥ छन्दः—१-४, ७-११, १६, २१, २२, २३, २७-३०, ४५, ४६, ५३-५८, ६३-६७, ७२, ७३ अनुष्टुप्; ५, ६, १२, ३१, ४० जगती; ९ षट्पदा विराडत्यष्टिः; १३, १४, १७-१९, ३६, ३८, ४१, ४२, ४९, ६१, ७०, ७४, ७५ त्रिष्टुप्; १५, ५१ भुरिगनुष्टुप्; २० पुरस्ताद् बृहती; २४, २५, ३२, ३४ परानुष्टुप् त्रिष्टुप्; २६ त्रिपदा विराण्णाम गायत्री; ३३ विराडास्तारपङ्क्तिः; ३५ पुरोबृहती त्रिष्टुप्; ३७, ३९ भुरिक् त्रिष्टुप्; ४३ त्रिष्टुब्गर्भा पङ्क्तिः; ४४ प्रस्तारपङ्क्तिः; ४७ पथ्या बृहती; ४८ सतःपङ्क्तिः; ५० उपरिष्टाद् बृहती निचृत्; ५२ विराट् परोष्णिक्; ५९, ६०, ६२ पथ्या पङ्क्तिः; ६८ पुरउष्णिक्; ६९ षट्पदातिशक्वरी; ७१ बृहती ॥

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HYMN 2

Seer—Savitri surya. Subject-matter—*Atma*; 10 *Yakshmanashani* ; 11 *Dampatyoh Paripanthinashani* ;36 *Devah.* Metre—1-4, 7-11, 16,21,22,23,27-30, 45, 53-58, 63-67, 72, 73, *Anustup* ; 5,6,12,31,40 Jagati ; 9 *Shatpada Viradatyasti* 13, 14, 17-19, 36, 38, 41, 42, 49, 61, 70, 74, 75 *Tristup*, 15,51 *Bhuriganustup;* 20 *Purastod Brihati*; 24, 25, 32, 34 Paranustup Tristup; 26 Tripada Viratnam Gayatri; 33 Viradastar Panktih 35 Puro Brihati Tristup; 37,39 Bhurick Tristup; 43 Tristubgarbha Panktih; 44 Prastar Panktih; 47 Pathya Brihati: 48 Satah Panktih 50, Uparistad Brihati Nichrit; 52 Virat Paroshnik, 59, 60, 62 Pathya Panktih; 68 Pura Ushnik; 69 Shatpada Atishakvari 71, Brihati

तुभ्यमग्ने पर्यवहन्त्सूर्यां वहतुना सह ।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

The natural elements organic and inorganic playing their parts in the body hand over the girl to Agni, the heat which brings maturity in her. This Agni in its turn gives her to *Soma*, the most vital activity of mental maturity just as the light of sun with its operational power goes to the moon. This Agni in the form of bride gives her to me the husband for being his wife blessed with children.

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥ २ ॥

Agni the heat gives bride to him who is her husband, with splendour and long life. May her husband enjoying lengthened life live hundred autumns.

सोमस्य जाया प्रथमं गन्धर्वस्तेऽपरः पतिः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥

O bride! at first you are the wife of *Soma*, the most powerful force of the child-hood, *Gandharva*, the force working in the body in the age when menstruation begins and desire of being in house-hold life takes its initiation, is the next husband of

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yours, the third husband of yours is Agni, the heat of the body and fourth is your husband who is born amongst men.

सोमो॑ ददद्गन्धर्वाय॑ गन्धर्वो॑ ददद॒ग्नये॑ ।
र॒यिं च॑ पुत्रांश्चा॑दाद॒ग्निर्मह्य॒मथो॑ इ॒माम् ॥ ४ ॥

Whom the *Soma* hands over to the *Gandharva*, it gives to her to Agni and consequently Agni gives this bride, wealth, and sons to me, the husband, O bride.

N.B. : When these two verses described above are taken as pregnant with thought of Niyoga the meaning will be grasped in the sens of Niyoga. In that context the Ist man of Niyoga will be called Soma, the second as Gandharva the third as Agni and all others up to eleven as *Manushya* the men. But when the Niyoga is not taken as theme of them the meaning will be taken as given above.

आ वा॑मगन्त्सुम॒तिर्वा॑जिनीवसू॒ न्य॑श्विना हृ॒त्सु कामा॑ अरंसत ।
अभू॑तं गो॒पा मि॑थुना शुभस्पती प्रि॒या
अ॑र्य॒म्णो दुर्यॉं॑ अशीमहि ॥ ५ ॥

O Ye, wife and husband may, by God's grace, good wisdom down to you, you both are blessed with the wealth of physical force, beautiful and the preservers of organic strength. You unite your body together and we including you, being dear devotees of Aryaman, the just God attain the happiness of homes.

सा म॑न्दसा॒ना मन॑सा शि॒वेन॑ र॒यिं धे॑हि॒ सर्व॑वीरं वच॒स्य॑म् ।
सु॒गं ती॒र्थं सु॑प्रपा॒णं शु॑भस्पती स्था॒णुं
पथि॑ष्ठा॒मप॑ दुर्म॒तिं ह॑तम् ॥ ६ ॥

O bride ! that you happy, with auspicious mind bear the wealth wrothy to me famed with all the heroes. O wife and husband, you both become the protectors of good, The swiming place be easily accelssible for us, let there be good arragenment for drinking water for our sake, you will the enemy having bed design coming in our way.

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या ओषधयो या नद्यो३ यानि क्षेत्राणि या वना ।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ॥ ७ ॥

O bride ! may all these herbacious plants, all these rivers, all these fields and all these forests save from diseases to you who is bearing progeny for her husband.

एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम् ।
यस्मिन् वीरो न रिष्यत्यन्येषां विन्दते वसु ॥ ८ ॥

We walk by this path which is easily passable and good for conveyance and which the brave man does not find any trouble and atains the wealth for others.

इदं सु मे नरः शृणुत ययाशिषा दम्पती वाममश्नुतः ।
ये गन्धर्वा अप्सरसश्च देवीरेषु वानस्पत्येषु येऽधि तस्थुः ।
स्योनास्ते अस्यै वध्वै भवन्तु
मा हिंसिषुर्वहतुमुह्यमानम् ॥ ९ ॥

O Ye men ! hear of me this through what ever benediction the married couple attain pleasure and proserity. In these forests who soever house-holding men and pious ladies abide may be auspicious for this bride and may not destroy the nuptial pomp, when it advances.

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनाँ अनु ।
पुनस्तान् यज्ञिया देवा नयन्तु यत आगताः ॥ १० ॥

Let the enligtened persons or the observers who participate in the Yajna, convey to their respective returnable place the men who are respectable and have come to see the pleasant dowry of the bride.

मा विदन् परिपन्थिनो य आसीदन्ति दम्पती ।
सुगेन दुर्गमतीतामप द्रान्त्वरातयः ॥ ११ ॥

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Let not those highway robbers who lie in ambush find this

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married couple. Let this couple smoothly overcome the difficulties and let the enemies flee away.

सं कांशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण ।
पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः
सविता तत् कृणोतु ॥ १२ ॥

I look upon the bridal gift with the people of house, with pronouncement of vedic verses and with the gentle and friendly eye. Whatever of varieties is tied together may All-creating Lord make it pleasant for her husband.

शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश ।
तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३ ॥

May this bride destrous of well-being of all go to her husband's house. God, the sustainer of world has show the path of house-hold life. May *Aryaman*, air, *Bhagh*, the sun, the twain of *Prana* and *Apana* and *Prajapatih*, the Lord of the creation and creatures prosper her with progeny.

आत्मन्वत्युर्वरा नारीयमागन् तस्यां नरो वपत बीजमस्याम् ।
सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती
दुग्धमृषभस्य रेतः ॥ १४ ॥

This bride enriched with spiritual force and having progeniture comes to the house of her husband. Narah the husband sows the seed of life in this lady. O family members, that lady bearing in her the disch arged semen of strong husband gives birth to from her teeming side for you.

प्रति तिष्ठ विराडसि विष्णुरिवेह सरस्वति ।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ १५ ॥

O well-educated bride, you are like the luminous tenacious like Bishnu, the all pervading cosmo psychic state of cosmic dust, you stay here. The husband of your is force, O

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Sinivali, you bear off-spring and remain always concordant wilh the mind of your husband, the symbol of all prosperities.

उद् व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसावघ्न्यावशुनमारताम् ॥ १६ ॥

Let the wave of these waters break the calmness of atmos phere let them remove the yokes and let not the pair who are sinless, righteoue and innocent suffer from harm.

अघोरचक्षुरपतिघ्नी स्योना शग्मा सुशेवा सुयमा गृहेभ्यः ।
वीरसूर्देवृकामा सं त्वयैधिषीमहि सुमनस्यमाना ॥ १७ ॥

O bride, for the people of my house you be uncruel eyed, non-slayer of your husband, pleasure-giving, auspicious, of good service, strict observer of rules, bearing good offspring desiring *Devara*, the second husband of Niyaga (if emergency arises out) and endowed with sound mental attitud. May I prosper with you.

अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं
गार्हपत्यं सपर्य ॥ १८ ॥

O bride, you being non-slayer of husband, non-slayery husbands brothers, kind for animals, adherent to discipline, possessing charm and splendour, prolific, progenitiv of herose desirous of *Devarah* (as an alternative of husband in emergency) and providing all with pleasure enkindle the fire of house-hold to perform *Yajna*.

उत्तिष्ठेतः किमिच्छन्तीदमागा अहं त्वेडे अभिभूः
स्वाद् गृहात् । शून्यैषी निर्ऋते याजगन्थोत्तिष्ठाराते
प्र पत मेह रंस्थाः ॥ १९ ॥

Let this poverty and calamity disappear from here, desiring what it has come here, I strong (will and power) send this

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away from my house. This is a hope in vain that it has come here. Let this poverty and calamity fly away and let it not stay here any longer.

यदा गार्हपत्यमसंपर्यैत् पूर्वमग्निं वधूरियम् ।
अधा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु ॥ २० ॥

O woman of the house, when this bride first enkindles the house-hold fire (for Yajna) you at that time pronouce vedic verse and pay respect to fathers.

शर्म वर्मैतदा हरास्यै नार्या उपस्तरे ।
सिनीवालि प्र जायतां भगस्य सुमतावसत् ॥ २१ ॥

O man ! bring pleasure and safety for this bride in this bed-wrapper. O bride ! you prosper with offspring and be concordant with the mind of husband, the symbol of wealth.

यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन ।
तदा रोहतु सुप्रजा या कन्या विन्दते पतिम् ॥ २२ ॥

O man ! let that lady who is blessed with good progeny and who finds husband step on the mat that you spread and on the skin you lay skin thereupon.

उप स्तृणीहि बल्बजमधि चर्मणि रोहिते ।
तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु ॥ २३ ॥

O man ! Let you spread mat, thereafer on the red skin of deer, bride blessed with progeny sitting enkindle this fire to preform Yajna.

आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा ।
इह प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो
भवत् पुत्रस्त एषः ॥ २४ ॥

O bride take your seat on this skin (spreaded) and enkindle

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this fire to perform *Yajna*. This powerful Yajna fire destroy all the diseases and disease-creating germs. ○ In this house you bear progeny for this husband, and may this son of yours become excellent.

वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः ।
सुमङ्गल्युप सीदेममग्निं संपत्नी
प्रति भूषेह देवान् ॥ २५ ॥

Let the children (men) of various statures and status born from the womb of this mother spread out (in various fields of activity). O auspicious bride you enkindle this fire with your husband and do service of learned men and guests.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।
स्योना श्वश्र्वै प्र गृहान् विशेमान् ॥ २६ ॥

O auspicious bride, you are able to set the houses in order, lead them to good-footing, pleasure-giving for husband; auspicious for the father of husband and able to encrise the deliget of husband's mother you enter these houses.

स्योना भव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः ।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव ॥ २७ ॥

O bride, you be pleasant for husband's fathers, be sweet to your house-hold and your husband, be gentle and genial for all these subjects and favour their prosperity.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरेतन ॥ २८ ॥

This is the well-dressed and adarned bride, come together and look at her O men Wish prosperity for her and blessing her go to your places romoving all the ill fortunes.

या दुर्हार्दो युवतयो याश्चेह जरतीरपि ।

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वर्चो न्व१स्यै सं दत्ताथास्तं विपरेतन ॥ २९ ॥

Ler these young ladies who all ill-disposed and the ladies who are old and are here, give, this bride the brillance and go their respective houses.

रुक्मप्रस्तरणं वह्यं विश्वा रूपाणि बिभ्रतम् ।
आरोहत् सूर्या सावित्री बृहते सौभगाय कम् ॥ ३० ॥

Let *Surya*, the child of *Savitar*, or the bride who is the child of her child of her fathet and mother mount on the comfortable conveyance which is decorated by golden cloth and has various colours, for great felicity and prosperity.

आ रोह तल्पं सुमनस्यमानेह प्रजां जनय पत्ये अस्मै ।
इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा
उषसः प्रति जागरासि ॥ ३१ ॥

O bride, you having a delightful sound sleep on the bed procreate children for this husband and you educated well, rise always very early like the splendour of the Sun which is the first light dawn and always be alert like this dawn-light in your work and duties.

देवा अग्रे न्यपद्यन्त पत्नीः समस्पृशन्त तन्वस्तनूभिः ।
सूर्येव नारि विश्वरूपा महित्वा
प्रजावती पत्या सं भवेह ॥ ३२ ॥

O bride, as learned men at first, in this house-hold life won their wives and had contacted of their bodies with the bodies of their wives in the same manner you beautiful securing all respect, meeting your husband become the mother of children like the splendour of the sun.

उत्तिष्ठेतो विश्वावसो नमसेडामहे त्वा ।
जामिमिच्छ पितृषदं न्यक्तां स ते भागो
जनुषा तस्य विद्धि ॥ ३३ ॥

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O bride-groom, the possessor of all the wealth, you rise from this place, we the men of bridal party respect you with great esteem. You desire the well-beautified girl living in the home of her parents. She is your share or part and try to know that part from birth (that is after marriage which is really a rebirth).

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।
तास्ते जनित्रमभि ताः परेहि नमस्ते
गन्धर्वर्तुना कृणोमि ॥ ३४ ॥

Apsarases, the electrical sparks move between the sun and heaven and earth. They move even in the Yajna. They are the birth place of Gandharva, the cloud. Let this cloud go to them. O bride-groom, I, the father of girl pay respect to you by the arrival of cloudy season.

नमो गन्धर्वस्य नमसे नमो भामाय चक्षुषे च कृण्मः ।
विश्वावसो ब्रह्मणा ते नमोऽभि
जाया अप्सरसः परेहि ॥ ३५ ॥

May there be homage for the strength marriageable youth, may we pay homege for his eye full of fiery anger. O marriagerble youth, we pay our homage to you with vedic verses pronounced, you go to your consort who is like mymph.

राया वयं सुमनसः स्यामोदितो गन्धर्वमावीवृताम ।
अगन्त्स देवः परमं सधस्थमगन्म
यत्र प्रतिरन्त आयुः ॥ ३६ ॥

May we be happy at heart with abundance of riches and we accept the house-hold life. That refulgent Divinity may be attained in the excellent life of house-hold where we go with prolonged life.

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सं पितरावृत्विये सृजेथां माता पिता च रेतसो भवाथः ।
मर्यइव योषामधि रोहयैनां प्रजां
कृण्वाथामिह पुष्यतं रयिम् ॥ ३७ ॥

O women and men, you are the protector of children so you produce good progeny observing the rules of timely impregnation. You are to be mathers and fathers, so you follow the procedure of timely impregnation in mixing your semens through cohabitation. O man ! you as the husband of this woman like the other husband who have wives promote her position with progeny and you both procreate children in this house-hold life, bring up them and acquire wealth with persevarance.

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति ।
या न ऊरू उशती विश्रयाति यस्यामुशन्तः
प्रहरेम शेपः ॥ ३८ ॥

O Men, you are the strengthener. You inspire into this lady well-wisher of you and your family the spirit of procreating children. This woman is such an entity in whom the men sow semen-seed, who desiring progeny spread her thigh towards her husband and in whom the husbadlike you and us thrust organ with the desire of children.

आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः ।
प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः
सविता कृणोतु ॥ ३९ ॥

O happy bride-groom mouut over thigh of your wife and touch with hand, in a joyus spirit your wife. You both delighted with joy procreate children. May All-creating God give you long life.

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आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा ।
अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव
द्विपदे शं चतुष्पदे ॥ ४० ॥

O bride and bride-groom may the Lord of universe give you off spring, may the sun unite you with day and night, O auspicious bride enter thishusbands' house and may there be happiness for our bipeds and quadrupeds.

देवैर्दत्तं मनुना साकमेतद् वाधूयं वासो वध्वश्च वस्त्रम् ।
यो ब्रह्मणे चिकितुषे ददाति स इद्
रक्षांसि तल्पानि हन्ति ॥ ४१ ॥

He who hands over the garment of bride-groom provided by Manu, the father of the bride and the cloth of bride given by the learned parent aud members of the bride-grooms' party, the learned Brahman, priest (to give both of them respectively the bride-groom and bride) drive away all the troubles and evils of bride's bed.

यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्वश्च वस्त्रम् ।
युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते
साकमिन्द्रश्च दत्तम् ॥ ४२ ॥

O Brihaspati (the great man, the father of bride groom) and *Iudra* (the man of might, the father of bride) You both together give me the garment of bride-groom and the dress of the bride as the part of *Brahmanas*(to give them rerpectively) in-deed you both do so, accepting ths tenet of the Vedas for the sake of Brahman, the pious deed and knowledge.

स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥ ४३ ॥

O Ye Jivau, (the bride and bride-groom) you both rising up

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from the comfortable bed, being happy in laughter, delighted with vigour and splendour, possessing good limbs and good cows, having good children, having good houses at your disposal pass away the dawns resplendent.

नवं वसानः सुरभिः सुवासा उदागां जीव उषसो विभातीः ।
आण्डात् पतत्रीवामुक्षि विश्वस्मादेनसस्परि ॥ ४४ ॥

I the bride-gooom, dressed in new cloth, having fragarance, nicely clad rise up at the time of resplendent dawns. I am free from all the evils as a bird is freed from egg.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ ४५ ॥

Let the heaven, and earth which are the source of happiness, which are stable under laws and which are full of beautious lustres, be source of our pleasure. Let shining and wholesome seven waters flow for our happiness and let them be the source of driving away dirt from us.

सूर्यायै देवेभ्यो मित्राय वरुणाय च ।
ये भूतस्य प्रचेतसस्तेभ्य इदमकरं नमः ॥ ४६ ॥

I offer my respect for dawn, luminous powers, sun, fire and those who are instructors of all the human beings.

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
संधाता संधिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः॥ ४७ ॥

Almighty God is the who without any glutinous material and without making holes in the neck-bones joins the joints and heals up the dissevered parts and is pervading all.

अपास्मत् तम उच्छतु नीलं पिशङ्गमुत लोहितं यत् ।
निर्दहनी या पृषातक्यस्मिन्
तां स्थाणावध्या संजामि ॥ ४८ ॥

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Whatever blue, whatever pale, whatever red darkness surround us be away from us. That *Paishataki*, the contageous diseasese which creates burning I fasten, to this *Sthanu*, the eternal infinitesimal.

यावंतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः ।
व्यृद्धयो या असमृद्धयो या अस्मिन्
ता स्थाणावधि सादयामि ॥ ४९ ॥

All the violent things found in starvation, all the entangling nooses taking place due to water, whatever are the poverties, whatever are calamities I deposit them ineffectuated on this eternal, infinitesemal.

या मे प्रियतमा तनूः सा मे बिभाय वाससः ।
तस्याग्रे त्वं वनस्पते नीविं
कृणुष्व मा वयं रिषाम ॥ ५० ॥

Let this herbacious plant make a tie on the core of this cloth from which my most dear body feels terrified. We never be in trouble.

ये अन्ता यावंतीः सिचो य ओतवो ये च तन्तवः ।
वासो यत् पत्नीभिरुतं तन्नः स्योनमुप स्पृशात् ॥ ५१ ॥

Let all those which are the hems and borders, the threads of warp and weft and cloth woven by the bride be soft and pleasant to our touch.

उशतीः कन्यला इमाः पितृलोकात् पतिं यतीः ।
अव दीक्षामसृक्षत स्वाहा ॥ ५२ ॥

Let the girls desiring their husbands and going to husbands house from the house of their parent be initiated into unviolable nuptial vows. Whatever has been uttered herein is true and good.

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बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
वर्चो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५३ ॥

We, the people (concerned with both the marriage parties and the priests) enrich this girl with that splendour which rests stored in vedic speeches or cows. The inviolable nuptial vows introduced by the Lord of grand worlds and vast space are taken by all the enlightened persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
तेजो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५४ ॥

We, the people........................enrich......................
vigour......... ....persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
भगो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५५ ॥

We, the people...........................enrich......................
good fortune.............persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
यशो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५६ ॥

We, the people.........................enrich........................
prominence..................in priests.................persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
पयो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि ॥ ५७ ॥

We, the people..................... enrich................milk or
knowledge..............persons.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन् ।
रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि ॥ ५८ ॥

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We, the people (concerned with both, the marriage parties and the priests) enrich this girl that sap which rest stored in the milk of cows. The inviolable nuptial vows introduced by the Lord of grand worlds and vast space are taken by all the enlightened persons.

यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो३घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ५९ ॥

If these long-loose haired men dance together in your house committing sin with weeping and cry let Agni, the Acharya and *Savitar*, the man of creative geneus keep you away from such an evil.

यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१घम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६० ॥

If, this daughter of yours weeps and bails (due to some miseries fallen on her) commiting sin with weeping and cry, throwing loose her long hair, in your house, let Agni.........
......evil.

यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम् ।
अग्निष्ट्वा तस्मादेनसः सविता
च प्र मुञ्चताम् ॥ ६१ ॥

If your sisters and other ladies dance together in your house committing sin with weaping and cry let Agni.........
......evil.

यत् ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्भिरघं कृतम् ।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम् ॥ ६२ ॥

Whatever evil wrong by mischief-mongers has got place in your children, animals or in your houses let.........evil.

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इयं नार्युप ब्रूते पूल्यान्यावपन्तिका ।
दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम् ॥ ६३ ॥

This lady offering the oblations of roasted paddy in the fire, prays "By God's grace may my husband be long-lived and live hundred autumns.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती ।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम् ॥ ६४ ॥

O learned man, or king, you inspire in the married couple the spirit of living like the pair of *Chakravaka*, Anus Casarca. Both of them attain the full longevity of life with children enjoying all sorts of happiness.

यदासन्द्यामुपधाने यद् वोपवासने कृतम् ।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि ॥ ६५ ॥

Whatever evil was done on the cushion, chair and whatever on bed and wrapping cloth and whatever fatal things were done by others at the time of marriage we wash away by taking bath.

यद् दुष्कृतं यच्छमलं विवाहे वहतौ च यत् ।
तत् संभलस्य कम्बले मृज्महे दुरितं वयम् ॥ ६६ ॥

Whatever evils were done in marriage, whatever dirty happenings got their places in marriage procession, we cleanse all these in these blanket of the husband. (i.e. all these minor things are removed easily).

संभले मलं सादयित्वा कम्बले दुरितं वयम् ।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत् ॥ ६७ ॥

We having laid down our stains on the cloak of bride-groom and evils on the blanket become pure and meet for Yajna. Let the Yajna make our lives prolonged.

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कृत्रिमः कण्टकः शतदन् य एषः ।
अपास्याः केश्यं मलमपं शीर्षण्यं लिखात् ॥ ६८ ॥

Let this artificial comb which is wrought with hundred teeth, cast away and remove the dirt from her hair and head.

अङ्गादङ्गाद् वयमस्या अप यक्ष्मं नि दध्मसि ।
तन्मा प्रापंत् पृथिवीं मोत देवान् दिवं मा प्रापंदुर्वं१न्तरिक्षम् ।
अपो मा प्रापन्मलमेतदंग्ने यमं
मा प्रापंत् पितृंश्च सर्वान् ॥ ६९ ॥

We drive away disease from each limb and the member, let not that disease spread on the land, let it not go to learned ones', let it not affect the life in heaven and in vast space below it, let not this dirt go to and infect to water, O wise, and let it not make virus into *yama*, the air and seasons.

सं त्वां नह्यामि पयंसा पृथिव्याः सं त्वां नह्यामि
पयसौषंधीनाम् । सं त्वां नह्यामि प्रजया धनेन
सा संनंद्धा सनुहि वाजमेमम् ॥ ७० ॥

O bride ! I gird you with all the milk available on the earth, I enrich you united with all the juice of herbacious plants, I unite you with children and wealth around and that you enriched thus increase this wealth and vigour.

अमोऽहमंस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं पृथिवी त्वम् ।
ताविह सं भंवाव प्रजामा जंनयावहै ॥ ७१ ॥

O bride, I am Amah (अमः) and you are *Saa* (सा) I am *Saman* and you are Rik and I am sun and you earth. Let both of us unite together and procreate progeny.

जनियन्ति नावग्रवः पुत्रियन्ति सुदानवः ।

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अरिष्टासू सचेवहि बृहते वाजसातये ॥ ७२ ॥

O people, as the men and women engaged in imparting education and disseminating knowledge procreate children and desire the birth of son so we both have and we preserving our vitality and strength be always ready for attaining scientific knowledge, grain etc, for the purpose of philanthropy and giving alms. So that our children become good and virtuous.

ये पितरो वधूदर्शा इमं वहतुमागमन् ।
ते अस्यै वध्वै संपत्न्यै प्रजावच्छर्म यच्छन्तु ॥ ७३ ॥

May those our fathers, grand-fathers who desirous to see the bride come to this bridal pomp wish and bless this good bride, and good wife with the happiness accompanied by progeny.

येदं पूर्वागन् रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा ।
तां वहन्त्वगतस्यानु पन्थां विराडियं
सुप्रजा अत्यजैषीत् ॥ ७४ ॥

Let this long chain serving lifelong stretched rope coming through in family from previous time giving progeny and wealth to this bride, lead her on the path of future. This brilliant bride having good off spring conquer all.

प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय ।
गृहान् गच्छ गृहपत्नी यथासो दीर्घं त आयुः
सविता कृणोतु ॥ ७५ ॥

O wife, you having the knowledge of domestic affairs and brilliant in intelligence come to my houses for living till hundred autumns. As my wife, the mistress of the house you attain long life and know properly the method of it. May God, the creator of all and the giver of all fortunes fulfil your desires to enable you and me to live in advancement and happiness.

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BOOK XV

सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ साम्नी पङ्क्तिः; २ द्विपदा साम्नी बृहती; ३ एकपदा यजुर्ब्राह्म्यनुष्टुप्; ४ एकपदा विराड् गायत्री; ५ साम्न्यनुष्टुप्; ६ त्रिपदा प्राजापत्या बृहती; ७ आसुरी पङ्क्तिः; ८ त्रिपदाऽनुष्टुप् ॥

HYMN 1

Seer—Atharvan. Subject-Matter—*Adhyatmam, Vratyah.* Metre—1, Samni Panktih ; 2 Dvipada Samni Brihati ; 3 Ekpada Yajurbrahmi Anustup ; 4 Ekpada Vlrad Gayatri ; 5 Samni Anustup ; 6 Tripada Prajapatya Brihati, 7 Asuri Panktih ; 8. Tripada Anustup.

N. B.—This 15th Kanda is entirely concerned with *Vratya* and Adhyatma. Many foreign scholares and the scholars of India also take the Vratya as 'the Chief of a band of wanderers of Aryan extraction, but not absolutely indepenent, free from the fetters of the Brahmnical hierarchy, and not following the Aryan, i.e. the Brahmanical way of life. 'This meaning is not at all relevant with vedic term Vratya. In the smritis and in Tandya Brahman the Vratya has been mentioned as he who has not been initiated with sacred thread at its fixed period. Such Vratya is never meant in the vedic verses. A good counsel prevailed to Mr. Bloomfield who had declared so "There can be no doubts that the theme is in reality Brahma. It is here understandable by even on ordinary man that the theme of this Kanda is *Adhyatma* as well as Vratya. If the Vratya is such an abominable entity what concern he can have with Adhyatma. The vedic term is quite different from that of *Smritis* in its meaning. The term was quite corrupted in meaning in the Smriti period. Smritis made Vratya a code word. Vedic term is quite different from that in meaning. The vedic term *Purisha* signifies grain, cereals and water. But in classical these are not meant by the term. The term is only used to signify excrement. There are many vedic terms which in Darshanas are defined quite differently. They

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have not even the least fragrance of the original Vedic sense. But on these basis the Vedic terms can not be interpreted. In vedic verses they have different meanings.

Tandya Brahman's Shodasstoma is also known as Marutstoma. The definition of *vratya* given by the *Brahmana* can not be significcnt in that context.

The Vedic term Vratya really stands to mean thus ;—

1. The *Vrat* means group, society, league, man and public. He who is kind to these is *Vratya*.

2. He who is born in *Vrata*, group, or society etc.

3. The master or the protector of group.

4. He who is devoted to vows, austerity, discipline of continence etc.

5. He who takes journey for preaching people, preacher anchorite.

6. *Vrata* means law or law eternal, He who initiates this law eternal and ordains various causal forces in the *Virat* state of cosmic order. Thus Brahman the Supreme Being is also *Vratya*.

Those who say that Vratya is the leader of the group of persons excommunicated from the social order and ritual sacraments, are labouring great misapprehension. They are absolutely ignorant of the vedic terminology.

If Vratya has some bad sense the terms *Avratya* and *Vratyabruva* becom superfluous. Brahmana and Khastriya in their depreciatory are known as Brahman-bruva and Kshatriyabruva, i.e. they are respectively the Brahmana and Kshatriya by name, not in reality. The Avratya and Vratyabruva are the derogatory Vratyas. There terms are used in Atharva-veda (XV-13.11) as the derogatory of Vratya. There one derogation Vratya has been used in the same verse which sheds away all doubts about *Vratya* being a derogation. That term is *Nama-Bibhrate*. This denotes that "he is not Vratya but only bears the name of Vratya. Had Vratya been a derogatory term further derogations would not have taken place.

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व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत् ।। १ ।।

In the beginning there was *Vratya*, the ordainer of law eternal and the master of ingredients of cosmic dust starting motion indeed. He inspired into Himself the idea of being Prajapati, the Lord of universe.

स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत् ।। २ ।।

He, the Lord of universe saw into His pervasiveness *Suvarna*, the resplendent material cause of three substances (sat, Rajas and tamas) and employed it to produce objects of the universd.

तदेकमभवत् तल्ललाममभवत् तन्महदभवत्
तज्ज्येष्ठमभवत् तद् ब्रह्माभवत् तत्
तपोऽभवत् तत् सत्यमभवत् तेन प्राजायत ।। ३ ।।

He was one and second to none, He was the beauty of all beauties, He was great, He was excellently powerful. He was verily the Supreme Being. He was heating power and He was *Satyam*, unchangeable in all times and therefore He created the world.

सोऽवर्धत स महानभवत् स महादेवोऽभवत् ।। ४ ।।

He was grown in power therefore He was *Mahan*, the great one. He was *Mahadeva*, the *Deva* of all the great ones and the *Devas*.

स देवानामीशां पर्यैत् स ईशानोऽभवत् ।। ५ ।।

He has governed all the *Devas*, the governing powers therefore He comes *Ishana*, the administrator of all,

स एकव्रात्योऽभवत् स धनुरादत्त तदेवेन्द्रधनुः ।। ६ ।।

He is the only master of cosmic law and the ingredients of cosmic elements. He holds bow and that bow becomes *Indradhanuh*, the rain-bow.

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नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

The middle part of this bow is blue and the back is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं
विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

The masters of theology and spirituality say that He through blue part envelops the unfavourable cloud enemies and through red part pierces through the clouds which detain rain.

सू०२ ॥ ऋषि:—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ६, ९, १५, २१, २६ साम्न्यनुष्टुप्; २, १६, २२ साम्नी त्रिष्टुप्; ३ द्विपदाऽऽर्षी पङ्क्तिः; ४, १८, २४ द्विपदा ब्राह्मी गायत्री; ५, १३, १९, २५ द्विपदाऽऽर्ची जगती; [७ भुरिगार्च्यनुष्टुप्; ८ आर्ची बृहती]; १० एकपदोष्णिक्; ११ द्विपदाऽऽर्षी भुरिक् त्रिष्टुप्; १२ आर्षी परानुष्टुप्; १४ साम्नी पङ्क्तिः; [१४, २० मातरिश्वा इत्यस्य कीर्त्तिश्चेत्यस्य च सप्तमाष्टमवत्]; १७ द्विपदा विराडार्षी पङ्क्तिः; १० आसुरी गायत्री; २३ निचृदार्षी पङ्क्तिः; २७ पदपङ्क्तिः; २८ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN 2

Seer—Atharva. Subject-matter—*Adhyatmam*, Vratyah Metre 1, 6, 9, 15, 21, 26 Samni Anustup, 2, 16, 22 Samni Tristup 3 Dvipada Arshi Panktih, 4 18, 24 Dvipada Brahmi Gayatri ; 5, 13, 19, 25 Dvipada Archi Jagati ; (7 Bhurigarchyanustup ; 8 Archi Brihati) ; 10 Ekpadoshnik ; 11 Dvipada Arshi Bhurick Tristup ; 12 Arshi Paranustup 14 Samni Panktih (14, 20 Matarishvityasya Kirtishchehetyasah Saptamastamavat) ; 17 Dvipada Viradarshi Panktih : 20 Asuri Gayatri ; 23 Nichridarshi Panktih, 27 Padpanktih 28 Tripada Prajapatyga Tristup.

स उदतिष्ठत् स प्राचीं दिशमनु व्यचलत् । ॥ १ ॥

He (the Vratya) rises up and he walks to eastern region.

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तं बृहच्चं रथन्तरं चादित्याश्च विश्वे
च देवा अनुव्यचलन् ॥ २ ॥

The Brihat, Rathantara, group of Adityas and *Vishvedevah*, all the other forces follow Him.

बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ३ ॥

He who reviles Vratya who is the possessors of this knowledge becomes inviolator of Brihat, Rathantara, Adityas and *Vishvedevas*.

बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां
प्रियं धाम भवति तस्य प्राच्यां दिशि ॥ ४ ॥

He who knows this, becomes favourable resert of Brihat, Rathantara, Adityas and Vishvedevas in his eastern region.

श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ ५ ॥

The faith is like a lady desiring her husband ; the sun is like His panygrist, the science is like his apron, day like turban, night like hair, the two suns (rising and setting) like two ornaments of ear and the splendour of stars is like his jewel.

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥ ६ ॥

The past and future are like his two servants and mind is like his chariot covering distances of various ways.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ ७ ॥

Matarishvan, the Prana, *Pavamana*, the Apan i.e. 'inbreath

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and out breath are like his chariot-drawers *Vat*, the air like his charioteer and the gust of wind is like his good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या

यशो गच्छति य एवं वेद ॥ ८ ॥

The fame and glory are his harbingers, the prominence and glory come to him who knows this.

स उदतिष्ठत् स दक्षिणां दिशमनु व्यचलत् ॥ ९ ॥

He stands up and he makes his way to southern region.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च

यजमानश्च पशवश्चानुव्यचलन् ॥ १० ॥

The *Yajnayajniya*, *Vamadevya*, *Saman*, *Yajna* and the performermer of Yajna and animals follow him.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय

च यजमानाय च पशुभ्यश्चा

वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

He who reviles this *Vratya* who possesses this knowledge is alienated from Yajnayajniya, Vamadevya, Yajna, Yajmana and animals.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य

च यजमानस्य च पशूनां च

प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

He who knows this becomes the favourable home of *Yajnayajnaya*, Vamadevya, Samans, Yajna, *Yajmana* and animals in his southern region.

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उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

Dawn like lady desiring her husdand, vedic hymn like penegyrist, science like his apron, day like turban, night like hair, the suns (rising and setting) like two ornament of ear and splendour of stars like his jewel.

अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ १४ ॥

The New Moon light and the Full Moon light are like his attendents and mind chariot like above.

स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत् ॥ १५ ॥

He stands up and he walks towards western region.

तं वैरूपं च वैराजं चापश्च वरुणश्च
राजानुव्यचलन् ॥ १६ ॥

The *Vairupa*, *Vairajyy* samans, waters and Raja *Varuna*, the air follow him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

He who veriles vratya who is possessor of this knowledge is alienated from vairupya, vairajya, waters and the resplendent air.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य
च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

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He who knows this becomes the favourable home of vairup. vairajya, waters and resplendent air in his western region.

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

The earth is like lady desiring her husband, smile or laughter like his panegyrist, science like his apron, day like his turban, night like hair, the two suns like attendents and the splendour of stars like jewel

अहश्च रात्री च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ २० ॥

The day and night like attendents and the mind is like chariot. Rest as previous one.

स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत् ॥ २१ ॥

He (the Vratya) stands up and he walks to the northern region.

तं श्यैतं च नौधसं च सप्तर्षयश्च
सोमश्च राजानुव्यचलन् ॥ २२ ॥

The *Shyeta*, *Naudhasa*, *Saptarshis* and Raja Soma, the shining substance of herbs and plants follow him.

श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय
च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ २३ ॥

He who veriles or depreciate vratya who is the possessor of this knowledge is alienated from Shyeta, Naudhasa, Saptrshi (seven limbs or group of seven constellations) and shining soma.

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श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च राज्ञः
प्रियं धाम भवति तस्योदीच्यां दिशि ॥ २४ ॥

He who has the knowledge of this becomes the favourable resort of shyeta, Naudhasa, Saptarshis and shining soma in his northern region.

विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ २५ ॥

The electricity is like lady desiring her master, lightning his penegyrist, science like apron, day like turban, night like hair, the two suns like attendents and the splendour of star like jewel.

श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥ २६ ॥

The knowledge attained and experience gained are attendents, mind like cahariot.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ २७ ॥

The *Prana* and *Apaan* like chariot drawers, the air like charioteer and gust of wind like good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ २८ ॥

The fame and glory like harbingers. To him who has the knowledge of this comes prominence and comes glory.

सू० ३ ।। ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ पिपीलिकामध्या गायत्री; २ साम्न्युष्णिक्; ३ याजुषी जगती; ४ द्विपदाऽऽर्च्युष्णिक्; ५ आर्ची बृहती; ६ आसुर्यनुष्टुप्; ७ साम्नी गायत्री; ८ आसुरी पङ्क्तिः; ९ आसुरी जगती; १० प्राजापत्या त्रिष्टुप्; ११ विराड् गायत्री ॥

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HYMN. 3

Seer—Atharv. Subject-matter—Adhyatma, Vratyah Metre-1, Pipilika Madhya Gayatri, 2 Samni Ushnik ; 3 Yajushi Jagati, 4. Dvipada Archi Ushnik ; 5. Archi Brihati ; 6. Asuryanustup; 7. Samni Gayatri ; 8. Asuri Panktih ; 9. Asuri Jagati ; 10 Prajapatya Tristup ; 11 Virad Gayatri.

स सं॑वत्स॒रमू॒र्ध्वोऽति॑ष्ठ॒त् तं दे॒वा अ॑ब्रुव॒न्
व्रात्य॒ किं नु ति॑ष्ठ॒सीति॑ ॥ १ ॥

He (Vratya) stands straight for entire one year, the Devas (Cosmic Forces) say, O Vratya, why do you stand ?

सो॑ऽब्रवीदास॒न्दीं मे॒ सं भ॑र॒न्त्विति॑ ॥ २ ॥

He says' Bring sitting-chair for me.

तस्मै॒ व्रात्या॑यास॒न्दीं सम॑भर॒न् ॥ ३ ॥

These forces bring couch or chair for the Vratya.

तस्या॑ ग्री॒ष्मश्च॑ वस॒न्तश्च॒ द्वौ पादा॒वास्तां॒
शर॒च्च॑ व॒र्षाश्च॒ द्वौ ॥ ४ ॥

The spring season and summer season are two legs of this couch and Sharat, the autumn and rainy season are two other legs.

बृ॒हच्च॑ रथन्त॒रं चा॑नू॒च्ये॒३ आस्तां॑ यज्ञाय॒ज्ञियं॑
च वामदे॒व्यं च॑ तिर॒श्च्ये॑ ॥ ५ ॥

The *Brihat* and Rathantara Samans were two long boards and Yajnaya and Vamdevya the two cross-boards.

ऋच॒: प्राञ्च॒स्तन्त॑वो॒ यजूं॑षि ति॒र्यञ्च॑: ॥ ६ ॥

Rik verses are longwise strings the Yajuh verses the cross-tapes.

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वेदं आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

The *Veda* (vedic lorespu wealth or the shoot of Kushagrass) is his mattress and knowledge his converlet.

सामासाद उद्गीथोऽपश्रयः ॥ ८ ॥

The *Saman* verses are his cushion and *Udgith* pillow.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

The Vratya ascends that couch.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः
प्रहाय्या३ विश्वानि भूतान्युपसदः ॥ १० ॥

The cosmic forces are his attendents, his noble intetions are his messengers and all the creatures his admirers.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

Of him who has the knowledge of this all the creatures become admirers.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, १३, १६ दैवी जगती; २, ८ आर्च्यनुष्टुप्; ३, १२ द्विपदा प्राजापत्या जगती; ४, ७, १० प्राजापत्या गायत्री; ५ प्राजापत्या पङ्क्तिः; ६ आर्ची जगती; ९ आर्ची त्रिष्टुप्; ११ साम्नी त्रिष्टुप्; १४ प्राजापत्या बृहती; १५, १८ द्विपदाऽऽर्ची पङ्क्तिः; १७ आर्ष्युष्णिक् ॥

HYMN 4

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre—1, 13, 16 Daivi Jagati; 28 Archyaustup; 3, 12, Dvipada Prajapatya Jagati; 4, 7, 10 Prajapatya Gayatri; 5 Prajapatya Panktih : 6 Archi Jagati; 9 Archi Tristup 11 Samni Trisutup; 14 Prajapatya Brihati; 15, 18 Dvipada Archi Panktih, 17 Archvushnik.

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तस्मै प्राच्या दिशः ॥ १ ॥

For him (Vratya) from the eastern region.

वासन्तौ मासौ गोप्तारावकुर्वन् बृहच्च रथन्तरं चानुष्ठातारौ ॥ २ ॥

Make two months of spring season the protectors and *Brihat* and *Rathantara* Saman superintents.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं चानु तिष्ठतो य एवं वेद ॥ ३ ॥

The two months of spring season protect and Brihat with Rathantara superintends from eastern directions the man who possesses this knowledge.

तस्मै दक्षिणाया दिशः ॥ ४ ॥

For him (vratya) the southern regions.

ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं च वामदेव्यं चानुष्ठातारौ ॥ ५ ॥

Make two months of summer the protectors and *Yajnayajniya* and *Vamdevya* the superintendents.

ग्रैष्मावेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं च वामदेव्यं चानु तिष्ठतो य एवं वेद ॥ ६ ॥

To him who possesses the knowledge of this the two months of summer protect and *Yajna yajnijya* and *Vamadeya* superintent from southern regions.

तस्मै प्रतीच्या दिशः ॥ ७ ॥

For him (Vratya) from western region.

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वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं
च वैराजं चानुष्ठातारौ ॥ ८ ॥

Make the two months of rainy season the protectors and *Vairupa* and the *Vairaja* saman superintendents.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं
चानु तिष्ठतो य एवं वेद ॥ ९ ॥

These two months of rainy season protect and *Vairupa* and *Vairaja* Saman superintentdent from westean region the man who possesses the knowledge of this?

तस्मा उदीच्या दिशः ॥ १० ॥

For him (Vratya) from the northern region.

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं
च नौधसं चानुष्ठातारौ ॥ ११ ॥

Make the two months of autumn season protectros and *Shyeta* and *Naudhasa* Saman the superintendents.

शारदावेनं मासावुदीच्या दिशो गोपायतः
श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

Protect and superintendent respectively two months of autumn and Shyeta and Vairaj saman from northern region the man who possesses the knowledge of this.

तस्मै ध्रुवायां दिशः ॥ १३ ॥

For him (Vratya) from the region below.

हैमनौ मासौ गोप्तारावकुर्वन् भूमिं
चाग्निं चानुष्ठातारौ ॥ १४ ॥

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Make the two months of winter his protectors and the earth and fire his superintendents.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥

From the region below two months of winter protect and the earth and the fire superintend him who poseesses the knowledge of this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

For him (Vratya) from the region above.

शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

Make the two Dewy months his protector and heavenly region and sun the superindents.

शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

From the region abover espectively protect and superintendent the two Dewy months and heavenly region and sun the man who knows this.

सू०५ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१ त्रिपदा समविषमा गायत्री; २ त्रिपदा भुरिगार्ची त्रिष्टुप्; ३, १६ द्विपदा प्राजापत्याऽनुष्टुप्; ४ त्रिपदा स्वराट् प्राजापत्या पङ्क्तिः; ५, ७, ९, ११, १३ त्रिपदा ब्राह्मी गायत्री; [नास्य इत्यस्योक्तम्] ६, ८, १२ त्रिपदा ककुप्; [१०, १४ आर्षी गायत्री;] १५ विराड् [बृहती] ॥

HYMN 5

Seer—Atharva. Subject matter—Rudrah, Metres-1,

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Tripada Samvisama Gayatri; 2 Tripada Bhurigarchi Tristup; 3, 16 Dvipada Prajapatya Anustup; 4, Tripada svarat Prajapatya Panktih; 5, 7, 9, 11, 13 Tripada Brahmi Gayatri (Nasyaityasyoktam) 6, 8, 12, Tripada Kakup; (10, 14 Arshi Gayatri; 15 Virad (Brihati.)

तस्मै प्राच्या दिशो अन्तर्देशाद्
भवमिष्वासमनुष्ठातारमकुर्वन् । ॥ १ ॥

The cosmic elements (Devas) from the intermediate space of the eastern region make for him (*Bhava*), the fire the archerer a deliverer.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

Bhava, the fire, the archerer becomes the deliverer of him from the intermediate space of the eastern region and neither *Sharva*, niether fire, nor Bhave, nor, *Ishana*, the other fire harm or kill him.

नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ३ ॥

Neither animals nor contemporaries of him who knows this.

तस्मै दक्षिणाया दिशो
अन्तर्देशाच्छर्वमिष्वासमनुष्ठातारमकुर्वन् ॥ ४ ॥

They from the intermediate space of southern region make for him archer *Sharva* (a fire) a deliverer.

शर्व एनमिष्वासो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ५ ॥

Sharva, the archerer becomes deliverer of him from the intermediate space of the southern region and neither Sharva

nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

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They, from the intermediate space of region below make for him archerer *Rudra* (fire) a deliverer.

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रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिंनस्ति य एवं वेद ॥ ११ ॥

Rudra, the archerer stands deliverer of him from the intermediate space of region below and neither Sharva nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मा ऊर्ध्वाया दिशो
अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन् ॥ १२ ॥

They, from the intermediate space of the region above make for him archerer *Mahadeva* (the fire) a deliverer.

महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिंनस्ति य एवं वेद ॥ १३ ॥

Mahadeva, the archerer become deliverer of him from the intermediate space of the region above and neither sharve, nor Bhava nor *Ishana* harm or kill him. Rest lika previous one.

तस्मै सर्वेभ्यो अन्तर्देशेभ्य
ईशानमिष्वासमनुष्ठातारमकुर्वन् ॥ १४ ॥

They from all the intermediate region make for him archerer *Ishana* (fire) a deliverer.

ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ १५ ॥

Ishana, the archerer becomes deliverer of him from all the

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intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्य पशून् न समानान् हिंनस्ति य एवं वेद ॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the *Rudras*. In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of *Rudra*, the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup. 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup; 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचलत् ॥ १ ॥

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He (Vratya) walks to wards the region below.

तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च
वानस्पत्याश्च वीरुधश्चानुव्यचलन् ॥ २ ॥

The earth and fire herbs and trees and shrubs and plants follow him.

भूमेश्च वै सो ऽग्नेश्चौषधीनां च वनस्पतीनां
च वानस्पत्यानां च वीरुधां च
प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who knows this becomes the favourable aboue of the earth, fire, herbs, trees, shrubs and plants.

स ऊर्ध्वां दिशमनु व्यचलत् ॥ ४ ॥

He (vratya) walks to wards the region abov.

तमृतं च सत्यं च सूर्यश्च चन्द्रश्च
नक्षत्राणि चानुव्यचलन् ॥ ५ ॥

The law eternal, truth, the sun, the moon and stars follow him.

ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य
च नक्षत्राणां च प्रियं धाम भवति य एवं वेद ॥ ६ ॥

He who possesses the knowledge of this become the favourable abode of the eternal law, truth, the sun, the moon and the stars.

स उत्तमां दिशमनु व्यचलत् ॥ ७ ॥

He (vratya) walks to wards the Supreme Region.

तमृचश्च सामानि च यजूंषि
च ब्रह्म चानुव्यचलन् ॥ ८ ॥

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The verses of Rigveda, the Sama Veda the verses of Yajurveda and Brahma, the Atharvaveda follow him.

ऋचां च वै स साम्नां च यजुषां च ब्रह्मणश्च
प्रियं धाम भवति य एवं वेद ॥ ९ ॥

He who poseesses the knowledge of this become the beloved above of Riks, Samans, Yajusas and Atharvaveda.

स बृहतीं दिशमनु व्यचलत् ॥ १० ॥

He (Vratya) walks to wards the grand region.

तमितिहासश्च पुराणं च गाथाश्च
नाराशंसीश्चानुव्यचलन् ॥ ११ ॥

The *Itihasa*, *Purana*, *Gatha* and *Narashansi* follow him.

इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां
च प्रियं धाम भवति य एवं वेद ॥ १२ ॥

He who knows this becomes the favourable abode or *Itihasa*, *Purana*, *Gatha* and *Narashavsi*.

1. *N.B.* :—The science of describing and composing the theme in a way which seems personal story but in reality the description and composition are concerned with impersonal and having no connection with the proper names of person, place or things. *Itihaaasa* is the method of dealing with in this science. This is called a kind of the dexterity of intelligence.

N. B.—*Purana*, the science of cosmic creation. How and by whom and from whence was this earth etc. extended are the theme of this science.

N. B.—Gatha, those vedic verses which are pregmant with the imaginary conversation are called Gatha.

N. B.—Narashansi are those vedic verses in which the description of man is found.

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स परमां दिशमनु व्यचलत् ॥ १३ ॥

He (Vratya) walks to wards excellent region.

तमाहवनीयश्च गार्हपत्यश्च दक्षिणाग्निश्च यज्ञश्च
यजमानश्च पशवश्चानुव्यचलन् ॥ १४ ॥

The *Ahavaniya*, *Garpatya*, *Dakshinagni*, *Yajna* fires, *Yajna*, *Yajmana* and animals follow him

आहवनीयस्य च वै स गार्हपत्यस्य च दक्षिणाग्नेश्च
यज्ञस्य च यजमानस्य च पशूनां
च प्रियं धाम भवति य एवं वेद ॥ १५ ॥

He who knows this becomes the favourable abode of Ahavaniya, Garhapatya, Dakshnagni, Yajna, Yajmana and animals.

सोऽनादिष्टां दिशमनु व्यचलत् ॥ १६ ॥

He (Vratya) walks to wards un-indicated region.

तमृतवश्चार्तवाश्च लोकाश्च लौक्याश्च
मासाश्चार्धमासाश्चाहोरात्रे चानुव्यचलन् ॥ १७ ॥

The seasons, things concerned with seasons, worlds inhabitant of worlds, months, half months and day and night follow him.

ऋतूनां च वै स आर्तवानां च लोकानां च लौक्यानां
च मासानां चार्धमासानां चाहोरात्रयोश्च
प्रियं धाम भवति य एवं वेद ॥ १८ ॥

He who knows this becomes the favourable abode of seasons, seasonable things, worlds and inhabitants of the world months, half-months and night.

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सोऽनावृत्तां दिशमनु व्यचलत्
ततो नावर्त्स्यन्नमन्यत ॥ १९ ॥

He (Vratya) walks to words in-frequented region and he thinks he should not return.

तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्यचलन् ॥ २० ॥

Ditih (the effect forms of things), *Aditi*, the material causd of the universe (Matter), *Ida*, the cereal and voice, and *Indrani*, the power of the things invested with powers follow him. He who possesses the knowledge of this becomes the favourable abode of Diti, Aditi, Ida and Indrani.

दितेश्च वै सोऽदितेश्चेडायाश्चेन्द्राण्याश्च
प्रियं धाम भवति य एवं वेद ॥ २१ ॥

He (vratya) walks to wards regions.

स दिशोऽनु व्यचलत् तं विराडनु व्यचलत् सर्वे
च देवाः सर्वाश्च देवताः ॥ २२ ॥

The virat (Nabulous state of the cosmos) all the powerful forces and all the powers of these powerful *Devas* follow him,

विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां
प्रियं धाम भवति य एवं वेद ॥ २३ ॥

He who possesses the knowledge of this becomes the favourable abode of Virat, Devas and Devatas.

स सर्वानन्तर्देशाननु व्यचलत् ॥ २४ ॥

He (Vratya) walks to wards all the intermediate spaces of between regions.

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तं प्रजापतिश्च परमेष्ठी च पिता

च पितामहश्चानुव्यचलन् ॥ २५ ॥

Prajaptih, Parmesthin, father and grand-father follow him.

प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य

च प्रियं धाम भवति य एवं वेद ॥ २६ ॥

He who knows this becomes the favourable abode of Prajapati, Parmesthin, father and grand-father.

N.B. :—Here it seems that *Prajapati* And Parmesthin stand to mean respectively the person of house hold-life and person in vanaprastha.

सू० ७ ॥ ऋषि:—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्य: ॥ छन्द:—१ त्रिपदा निचृद् गायत्री; २ एकपदा विराड् बृहती; ३ विराडुष्णिक्; ४ एकपदा गायत्री; ५ पङ्क्तिः ॥

HYMN 7

Seer—Atharva, Subject-matter-Adhyatmam, Vratyah. Metre-1, Tripada Nichrid Gayatri, 2 Ekpada virad Brihati; 3 Virad Ushnik; 4 Ekpada Gayatri, 5 Panktih.

स महिमा सद्रुर्भूत्वान्तं पृथिव्या

अगच्छत् स समुद्रोऽभवत् ॥ १ ॥

He (Vratya) becoming moving majesty walks to wards the end of the earth. He beeomes sea.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चापश्च श्रद्धा

च वर्षं भूत्वानुव्यवर्तयन्त ॥ २ ॥

Prajapati (fire) Parmesthin (law and truth) father, grand-father, waters, and faith turning them in to rain stay (with him).

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ऐनमापो गच्छत्यैनं श्रद्धा गच्छन्त्यैनं
वर्षं गच्छति य एवं वेद ॥ ३ ॥

Waters come to him, faith comes to him, rain comes to him who possesses the knowledge of this.

तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं
च भूत्वाभिपर्यावर्तन्त ॥ ४ ॥

The faith, *Yajna*, worlds and grain becoming good stay around him.

ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको
गच्छत्यैनमन्नं गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥ ५ ॥

The faith comes to him, Yajna comes to him, world comes to him, grain comes to him and food comes to him who possesses the knowledge of this.

सू० ८ ॥ अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ साम्न्युष्णिक्; २ प्राजापत्याऽनुष्टुप्; ३ आर्ची पङ्क्तिः ॥

HYMN 8

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre—1, Samnyushnik; 2 Prajapatyanustup 3 Archi Panktih

सोऽरज्यत ततो राजन्योऽजायत ॥ १ ॥

He becomes affectionate to all hence springs up from the real cause the Rajanya, ruler,

स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत् ॥ २ ॥

He becomes the possessor of subject with their kinsmen, grain and nourishment.

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विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य

च प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who possesses the knowledge of this become favourable abode of subjects with their kinsmen grain and nourishment.

सू० ९ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ आसुरी जगती; २ आर्ची गायत्री; ३ आर्ची पङ्क्तिः ॥

HYMN 9

Seer,—Atharva. Subject-matter-Adhyatmam, Vratyah Metres-1, Asuri Jagati; 2 Archi Gayatri; 3 Archi Panktih

स विशोऽनु व्यचलत् ॥ १ ॥

He (Vratya) walks to wards the people.

तं सभा च समितिश्च सेना

च सुरा चानुव्यचलन् ॥ २ ॥

Sabha, the Parliament, *Samitih*, the assembly, army and *Sura*, the medicinal juice and preparation follow him.

सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च

प्रियं धाम भवति य एवं वेद ॥ ३ ॥

He who knows this becomes the beloved abode of Parliament, Assembly, army and medicinal preparation.

सू०१० ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ द्विपदा साम्नी बृहती; २ त्रिपदाऽऽर्ची पङ्क्तिः; ३ द्विपदा प्राजापत्या पङ्क्तिः; ४ त्रिपदा वर्धमाना गायत्री; ५ त्रिपदा साम्नी बृहती; ६, ८, १० द्विपदाऽऽसुरी गायत्री; ७, ९ साम्न्युष्णिक्; ११ आसुरी बृहती ॥

HYMN. 10

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah.

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Metre-1 Dvipada Samni Brihati ; 2 Tripadarchi Panktih ; 3 Dvipada Prajapatya Panktih ; 4 Dvipada Vardhmana Gayatri ; 5 Tripada Samni Brihati, 6, 8, 10 Dvipadasuri Gayatri ; 7, 9 Samni Ushnik ; 11 Asuri Brihati.

तद् यस्यैवं विद्वान् व्रात्यो
राज्ञोऽतिथिर्गृहानागच्छेत् ॥ १ ॥

So let the king to whose house the Vratya, (Brahmachari) who is such a wise man comes as a guest.

श्रेयांसमेनमात्मनो मानयेत् तथा क्षत्राय
ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥ २ ॥

Give respect to him as a superior to him-self (King). Doing so he does not act any thing against the interest of his princely rank and against the interest of his kingdom,

अतो वै ब्रह्म च क्षत्रं चोदतिष्ठतां
ते अब्रूतां कं प्र विशावेति ॥ ३ ॥

From this (Vratya or act) spring up knowledge and the administrative power. Both these say, whom should we enter into ?

अतो वै बृहस्पतिमेव ब्रह्म प्र विशत्विन्द्रं
क्षत्रं तथा वा इति ॥ ४ ॥

So, let the knowledge to be endowed in Brahman enter into Brihaspati, the master of Vedic speech and in the same manner the administrative strength enter into *Indra* the mighty king or Kshatriya.

अतो वै बृहस्पतिमेव ब्रह्म प्राविशदिन्द्रं क्षत्रम् ॥ ५ ॥

Therefore knowledge enters into Brihaspati and the administrative power into Indra.

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इयं वा उ पृथिवी बृहस्पतिर्द्यौरेवेन्द्रः ॥ ६ ॥

So, indeed this earth is Brihaspati and the heavenly region is Indra.

अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥ ७ ॥

This fire is surely *Brahma* and the sun is Kshatra.

ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥ ८ ॥

To him knowledge comes consequently, and he becomes Brahmavarchasi, the endowed with the quality, action and culture of Brahmana.

यः पृथिवीं बृहस्पतिमग्निं ब्रह्म वेद ॥ ९ ॥

Who knows the earth as Brihaspati and fire as Brahma.

ऐनमिन्द्रियं गच्छतीन्द्रियवान् भवति ॥ १० ॥

To him goes the power of Indra and he becomes mighty power.

य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥ ११ ॥

Who knows sun as Kshatra and heavenly region as Indra.

सू० ११ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ दैवी पङ्क्तिः; २ द्विपदा पूर्वात्रिष्टुबति-शक्वरी; ३-६, ८ निचृदार्ची बृहती; ७, ९ द्विपदा प्राजापत्या बृहती; १० भुरिगार्ची बृहती; ११ द्विपदाऽऽर्च्यनुष्टुप्

HYMN 11

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-Daivi Panktih ; 2 Dvipada Purvatristubati Shakvari ; 3, 6, 8, Nichridarchi Brihati ; 7, 9, Dvipada Prajapatya Brihati ; 10 Bhurigarchi Brihati ; 11 Dvipadarchy Anustup.

तद् यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ॥ १ ॥

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So let him to whose houses the Vratya who is the possessor of this knowledge arrives as guest,

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वाऽवात्सीर्व्रात्योदकं
व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा
ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥ २ ॥

Rise up himself and apporaching him ask, Vratya where do you pass the night, O Vratya here is water, let them refresh you, Vratya let it be so as you please, let it be as you wish, Vratya let it as you desire.

यदेनमाह व्रात्य क्वाऽवात्सीरिति
पथ एव तेन देवयानानव रुन्द्धे ॥ ३ ॥

When addresses to his guest (Vratya) as where do you pass your night, he thereby preserves for himself the path by which go the learned men.

यदेनमाह व्रात्योदकमित्यप एव तेनाव रुन्द्धे ॥ ४ ॥

When he asks his guest as there is water for him (Vratya) he indeed keeps safe for him the water.

यदेनमाह व्रात्य तर्पयन्त्विति प्राणमेव
तेन वर्षीयांसं कुरुते ॥ ५ ॥

When he asks his guest as to let these people of mine refresh him he thereby wins his vital breath to make it be prolonged till old age.

यदेनमाह व्रात्य यथा ते प्रियं तथास्त्विति
प्रियमेव तेनाव रुन्द्धे ॥ ६ ॥

When he addresses his guest as to let it be as he pleases to be he thereby secures for himself whatever is pleasant.

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ऐनं प्रियं गच्छति प्रियः प्रियस्य
भवति य एवं वेद ॥ ७ ॥

That which is pleasant comes to him and he becomes beloved of the beloved, who possesses this knowledge.

यदेनमाह व्रात्य यथा ते वशस्तथास्त्विति
वशमेव तेनाव रुन्द्धे ॥ ८ ॥

When he asks his guest as to let it be so as he wishes he thereby secures for himself the fulfilment of his will.

ऐनं वशो गच्छति वशी वशिनां
भवति य एवं वेद ॥ ९ ॥

The controlling authority goes to him who knows this and he becomes the contryller of the powerful.

यदेनमाह व्रात्य यथा ते निकामस्तथास्त्विति
निकाममेव तेनाव रुन्द्धे ॥ १० ॥

When he says his guest as to let it be so as is his desire, he thereby makes secure for himself the attainment of desire.

ऐनं निकामो गच्छति निकामे निकामस्य
भवति य एवं वेद ॥ ११ ॥

His desire comes to him who knows this and he gains entire satisfaction of his desire.

सू०१२ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ त्रिपदा गायत्री, २ प्राजापत्या बृहती; ३, ४ भुरिक् प्राजापत्याऽनुष्टुप्; ५, ६, ९, १० आसुरी गायत्री; ८ विराड् गायत्री; ७, ११ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN. 12

Seer—Atharva. Subject-Matter—Adhyatmam, Vra-

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tyah. Metre-1, Tripada Gayatri ; 2 Prajapatya Brihati, 3, 4 Bhurik Prajapatyanustup ; 5. 6, 9, 10 Asuri Gayatri ; 8 Virad Gayatri ; 7, 11 Tripada Prajapatya Tristup.

तद् यस्यैवं विद्वान् व्रात्य
उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत् ॥ १ ॥

The man of house-hold, to whose houses, when the fires have beeu taken up from the hearth and the Agnihotra have been arranged to continue the Vratya who possesses this knowledge comes as a guest.

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्याति
सृज होष्यामीति ॥ २ ॥

Should stand up spontaneously and approaching him say 'Vratya give me permission, I will perform yajna.

स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात् ॥ ३ ॥

If he (Vratya) allows him he shold perform the Yajna and if he does not permit him he should not perform the Yajna.

स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ४ ॥

He who permitted by Vratya who is the possessor of this knowledge to performs Yajna.

प्र पितृयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥

Knows indeed the path of enlightened persons (Devayana) and the path of Yajnik fathers and grand-fathers (Pitriyana).

न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥

Does not act in opposition of the enlightened and *yajna-devas* and his Yajna becomes performed.

पर्यस्यास्मिँल्लोक आयतनं शिष्यते
य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ७ ॥

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Abode remains preserved in this word for him who permited by the Vratya possessing this knowledge performs the Yajna.

अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥

He who performs *yajna* instead of not being permitted by Vratya who is possessor of this knowledge.

न पितृयाणं पन्थां जानाति न देवयानम् ॥ ९ ॥

Neither does know Pitriyana nor does know Devayana.

आ देवेषु वृश्चते अहुतमस्य भवति ॥ १० ॥

Acts against the enlightened persons and the *Devas* of Yajna and his Yajna is not to be treated as performed.

नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा
व्रात्येनानतिसृष्टो जुहोति ॥ ११ ॥

Any abode does not remain in this world for him who without being permitted by Vratya possessing this knowledge performs Yajna.

सू० १३ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ साम्न्युष्णिक्; २, ६ प्राजापत्याऽनुष्टुप्; ३, ५, ७ आसुरी गायत्री; ४, ८ साम्नी बृहती; ९ द्विपदा निचृद् गायत्री; १० द्विपदा विराड् गायत्री; ११ प्राजापत्या पङ्क्तिः; १२ आसुरी जगती; १३ सतःपङ्क्तिः ॥

HYMN 13

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, Samnyushnik ; 2, 6 Prajapatyanustup ; 3, 5, 7 Asuri Gayatri ; 4, 8 Samni Brihati ; 9 Dvipada Nichrid Gayatri: 10 Dvipada Virad Gayatri; 11 Prajapatya Panktih; 12 Asuri Jagati ; 13 Satah Panktih ; 14 Akshar-panktih.

तद् यस्यैवं विद्वान् व्रात्य एकां
रात्रिमतिथिर्गृहे वसति ॥ १ ॥

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He in whose house the Vratya who possesses this knowledge passes one night as a guest.

ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ २ ॥

Thereby preserves for himself Those holy worlds which are on the earth.

तद् यस्यैवं विद्वान् व्रात्यो द्वितीयां
रात्रिमतिथिर्गृहे वसति ॥ ३ ॥

He in whose the Vratya who is the possessor of this knowledge abides the second night as a guest.

येऽन्तरिक्षे पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ ४ ॥

Thereby preserves for himself those holy worlds which are the firmament.

तद् यस्यैवं विद्वान् व्रात्यस्तृतीयां
रात्रिमतिथिर्गृहे वसति ॥ ५ ॥

He in whose house the Vratya who is the possessor of this knowledge passes the third night as a guest.

ये दिवि पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ ६ ॥

Thereby makes safe for himself those holy worlds which are in heavenly region.

तद् यस्यैवं विद्वान् व्रात्यश्चतुर्थीं
रात्रिमतिथिर्गृहे वसति ॥ ७ ॥

He in whose house the Vratya possessing this knowledge abides the fourth night as a guest.

ये पुण्यानां पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ ८ ॥

Thereby preserves for himself those holy worlds of the persons who do pious acts.

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तद् यस्यैवं विद्वान् व्रात्योऽपरिमिता
रात्रीरतिथिर्गृहे वसति ॥ ९ ॥

He is whose house the Vratya who is the possessor of this knowledge passes unlimited night as a guest.

य एवापरिमिताः पुण्या लोकास्तानेव तेनाव रुन्द्धे ॥ १० ॥

Preserves thereby for himself those holy worlds which are unlimitdd.

अथ यस्याव्रात्यो व्रात्यब्रुवो
नामबिभ्रत्यतिथिर्गृहानागच्छेत् ॥ ११ ॥

He to whose house non-vratya calling himself a vratya and Vratya in name only comes as guest.

कर्षेदेनं न चैनं कर्षेत् ॥ १२ ॥

Should he condemn him or should not condemn him ?

अस्यै देवताया उदकं याचामीमां देवतां
वासय इमामिमां देवतां परि
वेवेष्मीत्येनं परि वेविष्यात् ॥ १३ ॥

Should serve him with food saying to this pious entity I offer water, I accommodate this pious one. I wait upon this, this pious one.

तस्यामेवास्य तद् देवतायां हुतं
भवति य एवं वेद ॥ १४ ॥

To that pious entity becomes acceptable the offered things of the man who knows this.

सू० १४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्; व्रात्यः ॥ छन्दः—१ त्रिपदाऽनुष्टुप्; २, ४, ६ ८, १०, २०, २२, २४ आसुरी गायत्री; ३, ९

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पुरउष्णिक्; ५ अनुष्टुप्; ७ प्रस्तारपङ्क्तिः; ११ स्वराड् गायत्री; १२, १४, १६, १८ भुरिक् प्राजापत्याऽनुष्टुप्; १३, १५ आर्ची पङ्क्तिः; [१७, २३ आर्ची त्रिष्टुप्;] १९ भुरिङ्नागी गायत्री; २१ प्राजापत्या त्रिष्टुप् ॥

HYMN. 14

Seer—Atharva. Subject-matter–Adhyatmam, Vratyah. Metres-1, Tripada Anustup ; 2, 4, 6, 8, 10, 20, 22, 24 Asuri Gayatri ; 3, 9 Pura Usnik ; 5 Anustup ; 7 Prastarpanktih ; 11 Svarad Gayatri ; 12, 14, 16, 18 Bhurik Prajapatya Anustup ; 13, 15 Archi Panktih ; (17, 23 Archi Tristup) 19 Bhuringnagi Gayatri ; 21, Prajapatya Tristup.

स यत् प्राचीं दिशमनु व्यचलन्मारुतं शर्धो
भूत्वानुव्यचलन्मनोऽन्नादं कृत्वा ॥ १ ॥

He, when walks towards eastern region, walks having become the force of wind and making mind a consumer of food.

मनसान्नादेनान्नमत्ति य एवं वेद ॥ २ ॥

He knows this eats grain with mind consuming food.

स यद् दक्षिणां दिशमनु व्यचलदिन्द्रो
भूत्वानुव्यचलद् बलमन्नादं कृत्वा ॥ ३ ॥

He, when walks towards southern region, walks becoming *Indra*, the mighty one and making the strength consumer of food.

बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥

He who knows this eats grain with strength consuming food,

स यत् प्रतीचीं दिशमनु व्यचलद् वरुणो राजा
भूत्वानुव्यचलदपोऽन्नादीः कृत्वा ॥ ५ ॥

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He, when walks towards western tegion, walks having become resplendant *Varuna* and making waters consumer of food.

अद्भिरन्नादीभिरन्नमत्ति य एवं वेद ॥ ६ ॥

He who knows this eats grains with waters consuming food.

स यदुदीचीं दिशमनु व्यचलत् सोमो राजा
भूत्वानुव्यचलत् सप्तर्षिभिर्हुत
आहुतिमन्नादीं कृत्वा ॥ ७ ॥

He, when walks towards northern region. walks having become the resplendent, Soma offered by seven organs of man and making the oblation consumer of food.

आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥ ८ ॥

He who possesses this knowledge eats grain with the oblation consuming food.

स यद् ध्रुवां दिशमनु व्यचलद् विष्णुर्भूत्वानुव्यचलद्
विराजमन्नादीं कृत्वा ॥ ९ ॥

He. when walks towards the region below walks having become *Vishnu* and making Virat consumer of food,

विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥

He who is the possessor of this knowledge eats grain with *Virat* consuming food.

स यत् पशूननु व्यचलद् रुद्रो
भूत्वानुव्यचलदोषधीरन्नादीः कृत्वा ॥ ११ ॥

He, when walks towards animals, walks having become *Rudra* and making the herbs conumers of food.

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ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥

He, who knows this eats grain with herbs consuming food.

स यत् पितृननु व्यचलद् यमो राजा भूत्वानुव्यचलत्
स्वधाकारमन्नादं कृत्वा ॥ १३ ॥

He, when walks towards fathers and grand-fathers, walks having become *Rajayama*, the resplendant air and making the act of *Svadhakar* consumer of food.

स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १४ ॥

He, who possesses the knowlenge of this eats grain with *Svadhakara* consuming food.

स यन्मनुष्या३ननु व्यचलदग्निर्भूत्वानुव्यचलत्
स्वाहाकारमन्नादं कृत्वा ॥ १५ ॥

He, when walks towards men, walks having become Agni, the fire and making the act of *Svdhakara* consumer of food.

स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १६ ॥

He, who possesses the knowledge of this eats grain with Vashatkara consuming food.

स यदूर्ध्वां दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्यचलद्
वषट्कारमन्नादं कृत्वा ॥ १७ ॥

He, when walks towards the region above walks having become Brihaspati and making *Vashatkara* consumer of food.

वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥ १८ ॥

He who knows this eats grain with *Vashatkara* consuming food.

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स यद् देवाननु व्यचलदीशानो
भूत्वानुव्यचलन्मन्युमन्नादं कृत्वा ॥ १९ ॥

He, when walks towards *Devas* walks having become *Ishana* and making Manyu, the anger for justice and truth, consumer of food.

मन्युनान्नादेनान्नमत्ति य एवं वेद ॥ २० ॥

He who possesses the knowledge of this eats grain with *Manyu* consuming the food.

स यत् प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्यचलत्
प्राणमन्नादं कृत्वा ॥ २१ ॥

He, when walks towards the people, walks having become Prajapati and making vital breath consumer of food.

प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥

He who is the knower of this eats grain with *Prana* consuming food.

स यत् सर्वानन्तर्देशाननु व्यचलत् परमेष्ठी
भूत्वानुव्यचलद् ब्रह्मान्नादं कृत्वा ॥ २३ ॥

He, when walks towards all the intermediate spaces between regions walks having become Parmesthin and making *Brahma* consumer of food.

ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥

He who knows this eats grain Brahma consuming food.

सू०१५ ॥ ऋषि:—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्य: ॥ छन्द:—१ दैवी पङ्क्ति:; २ आसुरी बृहती; ३ प्राजापत्याऽनुष्टुप्; ४, ७, ८ भुरिक् प्राजापत्याऽनुष्टुप्; ५, ६ द्विपदा साम्नी बृहती; ९ विराड् गायत्री; (३-९ तस्य व्रात्यस्येत्यस्योक्तम्) ॥

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HYMN 15

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre–1, Daivi Panktih ; 2 Asuri Brihati ; 3, Prajapaty Anustup ; 4, 7, 8 Bhurik Prajapaty Anustup 5, 6 Dvipada Samni Brihati ; 9 Virad Gayatri ; (3, 9 Tasya Vratasyitya-soktam).

तस्य व्रात्यस्य ॥ १ ॥

Of that Vratya.

सप्त प्राणाः सप्तापानाः सप्त व्यानाः ॥ २ ॥

There are seven vital airs, seven Apanas, exhalations, seven *Vyanas*, airs pervading throughout the body.

तस्य व्रात्यस्य । योऽस्य प्रथमः
प्राण ऊर्ध्वो नामायं सो अग्निः ॥ ३ ॥

The first vital breath of that vratya, called as *Urdhva*, upward, is Agni, the fire.

तस्य व्रात्यस्य । योऽस्य द्वितीयः प्राणः
प्रौढो नामासौ स आदित्यः ॥ ४ ॥

The second vital breath of that vratya called as *Praudha*, mature is this Aditya, the sun.

तस्य व्रात्यस्य । योऽस्य तृतीयः
प्राणोऽभ्यूढो नामासौ स चन्द्रमाः ॥ ५ ॥

The third vital air of that Vratya called as *Abhyudha*, approached is this moon.

तस्य व्रात्यस्य । योऽस्य चतुर्थः
प्राणो विभूर्नामायं स पवमानः ॥ ६ ॥

The fourth vital air of that vratya called *vibhuh* pervading is this *Pavamana*, the wind.

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तस्य व्रात्यस्य । योऽस्य पञ्चमः
प्राणो योनिर्नाम ता इमा आपः ॥ ७ ॥

The fifth vital air of that Vratya called *yonih*, source are these waters.

तस्य व्रात्यस्य । योऽस्य षष्ठः प्राणः
प्रियो नाम त इमे पशवः ॥ ८ ॥

The sixth vital air of that vratya called *Priya* dear or favorite are these animals.

तस्य व्रात्यस्य । योऽस्य सप्तमः
प्राणोऽपरिमितो नाम ता इमाः प्रजाः ॥ ९ ॥

The seventh vital air of that Vratya called *Aparimitah*, unlimited are these creatures.

सू०१६ ॥ ऋषि:— अथर्वा ॥ देवता—अध्यात्मम्, व्रात्य: ॥ छन्द:—१, ३ साम्न्युष्णिक्; २, ४, ५ प्राजापत्योष्णिक्; ६ याजुषी त्रिष्टुप्; ७ आसुरी गायत्री; (१-७ तस्य व्रात्यस्येत्यस्योक्तम्) ॥

HQMN 16

Seer—Artharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, 3, Samnyushnik; 2, 4, 5 Prajapaty Oshnik; 6 Yajushi Tristup ; 7 Asuri Gayatri ; (1-7 Tasya Vratyashetysoktam).

तस्य व्रात्यस्य । योऽस्य प्रथमोऽपानः
सा पौर्णमासी ॥ १ ॥

That which is the first Apana, exhalation of that vratya is this *Paurnamasi*. the Full Moon.

तस्य व्रात्यस्य । योऽस्य द्वितीयोऽपानः साष्टका ॥ २ ॥

That which is the second apana of the vratya is *Astaka*, the eighth day after Full Moon.

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तस्य व्रात्यस्य । योऽस्य तृतीयोऽपानः सामावास्या ॥ ३ ॥

That which is the third Apana of that vratya is *Amavasya*, the New Moon.

तस्य व्रात्यस्य । योऽस्य चतुर्थोऽपानः सा श्रद्धा ॥ ४ ॥

That which is the fourth Apana of that vratya is faith.

तस्य व्रात्यस्य । योऽस्य पञ्चमोऽपानः
सा दीक्षा ॥ ५ ॥

That which is the fifth Apana of that Vratya is cansecretion.

तस्य व्रात्यस्य । योऽस्य षष्ठोऽपानः स यज्ञः ॥ ६ ॥

That which is the sixth Apana of that Vratya is *yajna*.

तस्य व्रात्यस्य । योऽस्य सप्तमोऽपानस्ता
इमा दक्षिणाः ॥ ७ ॥

That which is the saventh Apana of that vratya are these remunerations of Yajna to priests.

सू॰ १७ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ५ प्राजापत्योष्णिक्; २, ७ आसुर्यनुष्टुप्; ३ याजुषी पङ्क्तिः; ४ साम्न्युष्णिक्; ६ याजुषी त्रिष्टुप्; ८ प्रतिष्ठाऽऽर्ची पङ्क्तिः; ९ द्विपदा साम्नी त्रिष्टुप्; १० साम्न्यनुष्टुप्; (१-१० तस्य व्रात्यस्येत्यस्योक्तम्) ॥

HYMA 17

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1, 5 Prajapatyoshnik ; 2, 7 Asuryanustup ; 3 Yajushi Panktih ; 4 Samnyushnik : 6 Yajushi Tristup ; 8 Pratistharchi Panktih ; 9 Dvipada Samni Tristup ; 10 Samnyanustup (1-10 Tasyavratyasyityasyoktam).

तस्य व्रात्यस्य । योऽस्य प्रथमो व्यानः
सेयं भूमिः ॥ १ ॥

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That which is the first Vyana (the vital air pervading throughout the body) of that vratya is this earth.

तस्य व्रात्यस्य । योऽस्य द्वितीयो
व्यानस्तदन्तरिक्षम् ॥ २ ॥

That which is the second vyana of that vratya is this firmament.

तस्य व्रात्यस्य । योऽस्य तृतीयो
व्यानः सा द्यौः ॥ ३ ॥

That which is the third vyana of that vratya is this heaven.

तस्य व्रात्यस्य । योऽस्य चतुर्थो
व्यानस्तानि नक्षत्राणि ॥ ४ ॥

That which is the fourth vyana of that Vratya are these stars.

तस्य व्रात्यस्य । योऽस्य पञ्चमो व्यानस्त ऋतवः ॥ ५ ॥

That which is the fifth *vyana* of that Vratya are these seasons.

तस्य व्रात्यस्य । योऽस्य षष्ठो व्यानस्त आर्तवाः ॥ ६ ॥

That which is the sixth Vyana of that Vratya are these things which spring up in seasons.

तस्य व्रात्यस्य । योऽस्य सप्तमो व्यानः
स संवत्सरः ॥ ७ ॥

That which is the seventh vyana of vratya is this year.

तस्य व्रात्यस्य । समानमर्थं परि यन्ति देवाः
परियन्ति व्रात्यं च संवत्सरं वा एतदृतवोऽनु- ॥ ८ ॥

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With the same and similar objects *Devah*, the twelve *Adityas* go round the year and the seasons go round the year and also the Vratya.

तस्य व्रात्यस्य । यदादित्यमभिसंविशन्त्यमावास्यां चैव तत् पौर्णमासीं च ॥ ९ ॥

Whatever intentions or things of that Vratya enter into the sun also enter into the *Amavasya* and *Paurnamasi*.

तस्य व्रात्यस्य । एकं तदेषाममृतत्वमित्याहुतिरेव ॥ १० ॥

Of that Vratya and of these *Devas* one immortality is indeed this oblation.

सू०१८ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ दैवी पङ्क्तिः; २, ३ आर्ची बृहती; ४ आर्च्यनुष्टुप्; ५ साम्न्युष्णिक् ॥

HYMN 18

Seer—Atharva. Subject-matter—Adhyatmam, Vratyah. Metre-1 Daivi Panktih; 2, 3, Archi Brihati ; 4 Archyanustup ; 5 Samnyushnik.

तस्य व्रात्यस्य ॥ १ ॥

Of that Vratya.

यदस्य दक्षिणमक्ष्यसौ स आदित्यो यदस्य सव्यमक्ष्यसौ स चन्द्रमाः ॥ २ ॥

That which is the right eye is the sun and which is the left eye is the Moon.

योऽस्य दक्षिणः कर्णोऽयं सो अग्निर्योऽस्य सव्यः कर्णोऽयं स पवमानः ॥ ३ ॥

That which is his right ear, is Agni, the fire and that which is his left ear is *Pavamana*, the air.

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intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the *Rudras.* In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of *Rudra*, the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup, 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup; 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचलत् ॥ १ ॥

He (Vratya) walks to wards the region below.

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nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

They, from the intermediate space of region below make for him archerer *Rudra* (fire) a deliverer.

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अहोरात्रे नासिके दितिश्चादितिश्च शीर्षकपाले
संवत्सरः शिरः ॥ ४ ॥

Day and night are his nostrils, the *Diti* and *Aditi* are his cerebrum and cerebelum and *Samvatsara*, the year is his head (complete head including medule oblongata).

अह्ना प्रत्यङ् व्रात्यो रात्र्या प्राङ् नमो व्रात्याय ॥ ५ ॥

This Vratya keeps his face in the west at day and keeps his face eastword at night and let there be all praises for Vratya

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BOOK XVI

सू०१ ॥ ऋषि:—अथर्वा ॥ देवता—प्रजापतिः ॥ छन्दः—१, ३ द्विपदा साम्नी बृहती; २, १० याजुषी त्रिष्टुप्; ४ आसुरी गायत्री; ५, ८ द्विपदा साम्नी पङ्क्तिः; ६ साम्न्यनुष्टुप्; ७ निचृद् [द्विपदा] विराड् गायत्री; ९ आसुरी पङ्क्तिः; ११ साम्न्युष्णिक्; १२, १३ [द्विपदा] आर्च्यनुष्टुप् ॥

HYMN 1

Seer—Atharva. Subject-Matter-Prajapatih-Metre. 1, 3 Dxipada Samni Brihati: 2, 10 Yajushitristup, 4 Asuri, Gayatri 5, 8 DvipadaSamni Panktih, 6 Samnanustup; 7—Nichrid (Dvipada) Virad Gayatri; 9 Asuri Pankrih; 11 Samnyushnik; 12, 13 (Dvipada) Archyanustup.

अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ॥ १ ॥

The electricity in cloud, which causes rain has been let go, the fires in heavenly region and rays have been let go (without making any harm).

रुजन् परिरुजन् मृणन् प्रमृणन् ॥ २ ॥

Breaking, breaking down, crushing, crushing to pieces.

म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥ ३ ॥

Mortifying. rooting up, mind-killing, burning, ruiner of spirit and ruiner of the body.

इदं तमति सृजामि तं माभ्यवनिक्षि ॥ ४ ॥

I make this let go and may I never come across it.

तेन तमभ्यतिसृजामो यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

I make flee away through him to hin who bears vession to us and for whom bear oversion.

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अपामग्रमसि समुद्रं वोऽभ्यवसृजामि ॥ ६ ॥

This fire is first (cause) of waters therefore I make it let go to sea.

यो३प्स्व१ग्निरति तं सृजामि म्रोकं
खनिं तनूदूषिम् ॥ ७ ॥

The fire which is the uprooter and destroyer of the body and which remains in water I drive away.

यो वं आपोऽग्निराविवेश स एष यद्
वो घोरं तदेतत् ॥ ८ ॥

O men that your fire which enters into water is that which is dreadful for you.

इन्द्रस्य व इन्द्रियेणाभि षिञ्चेत् ॥ ९ ॥

May be ointed with the power of Indra, the mighty one.

अरिप्रा आपो अपं रिप्रमस्मत् ॥ १० ॥

Let the pure stainless waters clean from us the contamination.

प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु ॥ ११ ॥

Let these waters be the source of driving evils (diseases) from us and the disease of bad dream from us.

शिवेन मा चक्षुषा पश्यतापः
शिवया तन्वोप स्पृशत त्वचं मे ॥ १२ ॥

May these waters be the source of making us see by an auspicious eye and may they touch us with their auspicious structure and effect.

शिवानग्नीनंप्सुषदो हवामहे मयि क्षत्रं
वर्च आ धत्त देवीः ॥ १३ ॥

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I use into our purpose the auspicious fires which remain in waters and led them be the source of providing us with princely power and splendour.

सू० २ ।। ऋषिः—अथर्वा ।। देवता—वाक् ।। छन्दः—१ आसुर्यनुष्टुप्; २ आसुर्युष्णिक्; ३ साम्न्युष्णिक्; ४ त्रिपदा साम्नी बृहती; ५ आर्च्यनुष्टुप्; ६ निचृद् [द्विपदा] विराड् गायत्री ।।

HYMN 2

Seer—Atharva. Subject-matter-Vak-1. Asuryanustup; 2 Asuryushnik; 3 Samnyusnik; 4 Tripada Samni Brihati; 5 Archyanustup; 6 Nichrid (Dvipada) Virad Gayatri.

निर्दुरर्मण्य ऊर्जा मधुमती वाक् ॥ १ ॥

Let there calamity be driven aways and powerful speech be sweet.

मधुमती स्थ मधुमतीं वाचमुदेयम् ॥ २ ॥

It is sweet let me speak sweet.

उपहूतो मे गोपा उपहूतो गोपीथः ॥ ३ ॥

I have invoked my protector and I have invoked the protector of speech.

सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥ ४ ॥

My both ears are quick and of auspicious hearing, they hear whatever is good and may I hear good praise.

सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः ॥ ५ ॥

Let not sound-hearing and over-hearing ever leave me, let ever remain with us undecaying Eagles eye-sight.

ऋषीणां प्रस्तरोऽसि नमोऽस्तु दैवाय प्रस्तराय ॥ ६ ॥

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This is the *Prastar* (Yajna) of seers and let there be praise for this glorious Yajna.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मादित्यौ ॥ छन्दः—१ आसुरी गायत्री; २, ३ आर्च्यनुष्टुप्; ४ प्राजापत्या त्रिष्टुप्; ५ साम्न्युष्णिक्; ६ द्विपदा साम्नी त्रिष्टुप् ॥

HYMN 3.

Seer—Atharva. Subject-Matter-Brahmadityau. Metre-1 Asuri Gayatri; 2,3 Archyunustup; 4 Prajapatya Tristup; 5 Samnyushnik 6 Dvipada Samni Tristup.

मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥ १ ॥

I am the paramount Lord of all wealths and I become the head of all the equals.

रुजश्च मा वेनश्च मा हासिष्टां मूर्धा
च मा विधर्मा च मा हासिष्टाम् ॥ २ ॥

Let not splendour and intelligence leave me and let not the head (brain) and various capacities of righteousness leave me.

उर्वश्च मा चमसश्च मा हासिष्टां धर्ता
च मा धरुणश्च मा हासिष्टाम् ॥ ३ ॥

Let not boiling pot and spoon leave me and let not supporter and sustainer abandon me.

विमोकश्च मार्द्रपविश्च मा हासिष्टामार्द्रदानुश्च
मा मातरिश्वा च मा हासिष्टाम् ॥ ४ ॥

Let not the rair-causing cloud and moistening lightning desert me and let not sender of moisure and air for sake me.

बृहस्पतिर्म आत्मा नृमणा नाम हृद्यः ॥ ५ ॥

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My soul is the master of speech and all big small parts of body and limbs and he is leading mind of them and is taking his seat in the heart.

असंतापं मे हृदयमुर्वी गव्यूतिः समुद्रो अस्मि विधर्मणा ॥ ६ ॥

My heart is free from burning and sorrow, the range of my organic feat is very vast, and I am ocean in capacity.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मादित्यौ ॥ छन्दः—१, ३ साम्न्यनुष्टुप्; २ साम्न्युष्णिक्; ४ त्रिपदाऽनुष्टुप्; ५ आसुरी गायत्री; ६ आर्च्युष्णिक्; ७ त्रिपदा विराड् गर्भाऽनुष्टुप् ॥

HMAN 4

Seer—Atharva. Subject-matter-Brahmadityau. Metre-1,3 Samnanustup; 2 Samnyushnik; 4 Tripada Anustup 5 Asuri Gaytri; 6 Archyushnik 7 Tripada Viradgarbhanustup.

नाभिरहं रयीणां नाभिः समानानां भूयासम् ॥ १ ॥

I am the centre of wealths and let me the centre of my equals.

स्वासदसि सूषा अमृतो मर्त्येष्वा ॥ २ ॥

O soul, you taking your good seat (inside the heart) and having, splendour like dawn are the immortal among moretals.

मा मां प्राणो हासीन्मो अपानोऽवहाय परा गात् ॥ ३ ॥

Let not in ward breath leave me and let not outward one go away leaving me.

सूर्यो माह्नः पात्वग्निः पृथिव्या वायुरन्तरिक्षाद् यमो मनुष्येभ्यः सरस्वती पार्थिवेभ्यः ॥ ४ ॥

Let the sun protect me from heaven and let fire proctect me

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from earth, let the air protect me from firmament and let the group of season protect me from men rnd let *Sarawati*, the speech protect me from the things cocerned with earth.

प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥ ५ ॥

Let not prana and apana abondon me and I living amog men may not die.

स्वस्त्य१द्योषसो दोषसश्च सर्व आपः
सर्वगणो अशीय ॥ ६ ॥

Let these waters be source of pleasure now and I with all and all denominations gain happiness from dawn and night.

शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ
मे प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥

These water are powerful, let the animals remain with me, let day and night strengthen my inward and outward breath and let fire give me strength.

सू० ५ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१, ४-६ (प्र०) विराड् गायत्री; २ ४-७ (द्वि०), ९ प्राजापत्या गायत्री; ३, ४-७, (तृ०), १० द्विपदा साम्नी बृहती; ७ (प्र०) भुरिग् विराड् गायत्री; ८ स्वराड् विराड् गायत्री ॥

HYMN-5

Seer—Yamah. Subject-matter-Duhsvapnanashanam. Metre-1,4-6 (pra) Virad Gayatri; 2 4-7 (Dvi) 9 Virad Gayatri; 3, 4-7 (Tri), 10 Dvipada Samni Brhati; 7(Pra). Bhurigvirad Gayatri; 8 Virad Gayatri.

विद्म ते स्वप्न जनित्रं ग्राह्याः
पुत्रोऽसि यमस्य करणः ॥ १ ॥

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We know the origin of dream, it is the son of Grahi. the disease and *Karana*, the means of Yama. the sun.

अन्तकोऽसि मृत्युरसि ॥ २ ॥

It is exterminator and it is death.

तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ३ ॥

We know as such this dream well and let that dream save us from the state of bed dream.

विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ४ ॥

We know the origin of dream, it is the son of calamity and the means of Yama, the sun...(rest as above).

विद्म ते स्वप्न जनित्रमभूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ५ ॥

We know the origin of this dream. it is the son of *Abhuti*, the misery and the means of Yama... (rest as above)

विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ६ ॥

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We know the origin of this dream, it is the son of *Nirbhuti*, the poverty and the means of Yama...(rest as above).

विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रोऽसि यमस्य करणः ।
अन्तकोऽसि मृत्युरसि ।
तं त्वा स्वप्न तथा सं विद्म स नः
स्वप्न दुःष्वप्न्यात् पाहि ॥ ७ ॥

We know the origin of dream, it is the son of defeat and the means of Yama... (rest as above).

विद्म ते स्वप्न जनित्रं देवजामीनां
पुत्रोऽसि यमस्य करणः ॥ ८ ॥

We know the origin of of this dream, it is the son of modification of limbs and the means of Yama.

अन्तकोऽसि मृत्युरसि ॥ ९ ॥

It is exterminator and it is death.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुः
ष्वप्न्यात् पाहि ॥ १० ॥

We know as such this dream well and let this dream save us from the state of bed dream.

सू० ६ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम्, उषा ॥ छन्दः—१-४ प्राजापत्याऽनुष्टुप्; ५ साम्नी पङ्क्तिः; ६ निचृदार्ची बृहती; ७ द्विपदा साम्नी बृहती; ८ आसुरी जगती; ९ आसुरी बृहती; १० आर्च्युष्णिक्; ११ त्रिपदा यवमध्या गायत्री वा आर्च्यनुष्टुप् वा ॥

HYMN 6

Seer-Yamah. Subject-matter-Duhsvapana-nashanam, Usha. Metre-1-4 Prajapatyanustup; 5 Samnipanktih;6, Nichridarchi Brihati; 7 Dvipada Samni Brihati; 8 Asuri

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Jagati; 9 Asuri Brihati; 10 Archyushanik; 11 Tripada Yavamadhya Gayatri Va Archyanustup Va.

अजैष्माद्यासनामाद्या भूमानागसो वयम् ॥ १ ॥

Now we have conquerred our internal enemies aversion, passion, we have today attained whatever is attainable and we are free from all the evils.

उषो यस्माद् दुःष्वप्न्यादभैष्माप तदुच्छतु ॥ २ ॥

Let the dawn of knowledge dispel that evil dream from which we are frightened.

द्विषते तत् परा वह शपते तत् परा वह ॥ ३ ॥

Let that (evil dream) be made away to him who hates us (i.e. the cvil dream and aversion etc) and let that be driven away to him who has a curse with us (i.e. our internal evil).

यं द्विष्मो यश्च नो द्वेष्टि तस्मा एनद् गमयामः ॥ ४ ॥

We send that to the evil which abhor us and we send that to it which hates us (i. e. the ingorance).

उषा देवी वाचा संविदाना वाग्

देव्युषसा संविदाना ॥ ५ ॥

The dawn together with vedic speech and vedic speech accompanied by dawn.

उषस्पतिर्वाचस्पतिना संविदानो

वाचस्पतिरुषस्पतिना संविदानः ॥ ६ ॥

The master of dawn together with the master of vedic speech and master of vedic speech corresponding with the master of dawn.

तेऽमुष्मै परा वहन्त्वरायान् दुर्णाम्नः सदान्वाः ॥ ७ ॥

May (they) carry away miseries, dreadful pains and calamities to our enemy (the neiscience).

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कुम्भीका दूषीकाः पीयंकान् ॥ ८ ॥

To *Kumbhikah*, the diseases which make the stomach like jug, *Dushikah*, the diseases which affect the boby and *Peeyakan*, the diseases which cause fatality.

जाग्रद्दुःष्वप्न्यं स्वप्नेदुःष्वप्न्यम् ॥ ९ ॥

The evil day-dream and evil dream in sleep.

अनागमिष्यतो वरानवित्तेः
संकल्पानमुच्या द्रुहः पाशान्
तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद्
विथुरो न साधुः ॥ १० ॥

The dreaming of boons in future which are not to be fulfiled, thought of poverty and the snares of the hostility which are never extricable.

सू० ७ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम्, ॥ छन्दः—१ पङ्क्तिः; २ साम्न्यनुष्टुप्; ३ आसुर्युष्णिक्; ४ प्राजापत्या गायत्री; ५ आर्च्युष्णिक्; ६, ९, ११ साम्नी बृहती; ७ याजुषी गायत्री; ८ प्राजापत्या बृहती; १० साम्नी गायत्री; १२ भुरिक् प्राजापत्याऽनुष्टुप्; १३ आसुरी त्रिष्टुप् ॥

HYMN 7

Seer-Yamah. Subject-matter-Duhsvapnanashanam. Metre-1. Pankih; 2. Samnyanustup; 3. Asuryushnik 4. Prajapatya Gayatri; 5. Archyushnik; 6, 9, 11. Samni Brihati; 7. Yajushi Gayatri; 7. Prajapatya Brihati; 10. Samni Gayatri; 12. Bhurikprajapatyanustup; 13. Asuri Tristup.

तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं

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विध्यामि पराभूत्यैनं विध्यामि
ग्राह्यैनं विध्यामि तमसैनं विध्यामि ॥ १ ॥

With this (weapon) I pierce this bad dream, with scarcity I pierce this, with poverty I pierce this, with frustration and defeat I pierce this, with Grahi, the fetter I pierce this and with darkness I pierce this.

देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥

I make this pained with dreadful, cruel troubles of the natural forces.

वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥

I place him between the jaws of vaishvanara, the fire.

एवानेवाव सा गरत् ॥ ४ ॥

Let that misery, thus or otherwise swallow this up.

यो३स्मान् द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः
स आत्मानं द्वेष्टु ॥ ५ ॥

May his soul hate him who hates us and may he whom we hate, hate himself.

निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद् भजाम ॥ ६ ॥

We drive away him who hates from the earth, from firamament and from heavenly region.

सुयामंश्चाक्षुष ॥ ७ ॥

Well-controlling super-viser.

इदमहमामुष्यायणे३मुष्याः पुत्रे दुःष्वप्न्यं मृजे ॥ ८ ॥

Here I wipe away the evil dream on the descendent of such-a one, son of such-a-woman.

यददोअदो अभ्यगच्छन् यद्दोषा यत् पूर्वां रात्रिम् ॥ ९ ॥

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Whatever I find or meet with in night or in early night.

यज्जाग्रद् यत् सुप्तो यद् दिवा यन्नक्तम् ॥ १० ॥

Whether waking or sleeping, whether by day or by night.

यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥

Whether I meet with day by day, I throw away from the cause of that evil.

तं जहि तेन मन्दस्व तस्य पृष्टीरपि शृणीहि ॥ १२ ॥

Kill that, be happy by this act, and crush the ribs of that.

स मा जीवीत् तं प्राणो जहातु ॥ १३ ॥

Let not that be alive aud let the life's breath leave that.

सू० ८ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१, ५-२९ (प्र०), ३० एकपदा यजुर्ब्राह्म्यनुष्टुप्; २, ५-२९ (द्वि०), ३१ त्रिपदा निचृद् गायत्री; ३ प्राजापत्या गायत्री; ४, ५-२६ (च०), ३३ त्रिपदा प्राजापत्या त्रिष्टुप्; ५-७, १२, २०, २२, २७ (सर्वेषां तृ०) आसुरी जगती; ८, १०, ११, १३, १४, १६, २१ (सर्वेषां तृ०), आसुरी त्रिष्टुप्; ९, १५, १७-१९, २३-२६ (सर्वेषां तृ०) ३२ आसुरी पङ्क्तिः; २८, २९ (द्वयोः तृ०), आसुरी बृहती ॥

HYMN 8

Seer-Yamah, Subject-matter-Duhsvapnanashanam, Metre- 1, 5-29 (Pra), 30 Ekpada Yajurbrahmyanustup; 2, 5-29 (Dvi), 31 Tripada Nichrid Gayatri; 3 Prajapatya Gayatri; 4, 5-29 (cha), 33 Tripada Prajapatya Tristup; 5-7, 12, 20, 22, 27 (Sarvesham Tri) Asuri Jagati; 8, 10, 11, 13, 14, 16, 21 (Sarvesham Tri) Asuri Tristup; 9, 15, 17-19, 23-26 (Sarvesham Tri), 32 Asuri Panktih; 28, 29 (Dvayoh Tri) Asuri Brihati

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ १ ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may the grain and science be of ours; may the light physical and spiritual be of ours; may Yajna, the all deliberate activities of mind be of ours; may the animals be of ours, may off-springs be of ours, may the heroes be of ours.

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः
पुत्रमसौ यः ॥ २ ॥

Therefore, I drive away that who is such-a-one, descendent of such-a-one and the son of such-a-woman.

स ग्राह्याः पाशान्मा मोचि ॥ ३ ॥

Let that not be freed from the noose of *Grahi*, the fetter inextricable.

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ४ ॥

I bind up his splendour, energy, his vital breath and his life and cast him down beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।

स निर्ऋत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ५ ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may the grain and science be of ours ; may the light physical and spiritual be of ours; may Yajna, all the deliberate activities of mind be of ours; may the animals be of ours, may off-springs be of ours; may the heroes be of ours. Therefore, I drive away that who is such-a-one, descendent of such-a-one and son of such-a-woman. Let that not be freed from the noose of Niritih, the calamity. I bind his splendour, his energy, his vital breath, and cast him down beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽभूत्याः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ६ ॥

May.........noose of Abhuti, the misery.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।

स निर्भूत्याः पाशान्मा मौचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ७ ॥

May.........noose of Nirbhuti, the scarcity and dispearance ....beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स पराभूत्याः पाशान्मा मौचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ८ ॥

May.........noose of Parabhuti, the defeat or frustraion....... beneath.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स देवजामीनां पाशान्मा मौचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ९ ॥

May.........noose of the evils of organic systems......... beneath me.

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जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स बृहस्पतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १० ॥

May.........noose of BrihasPati, the justice.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स प्रजापतेः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ११ ॥

May.........noose of Parjapati, the ruler of the sabject......... beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स ऋषीणां पाशान्मा मोचि ।

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तस्येदं वर्चस्तेजः प्राणमायुर्नि

वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १२ ॥

May.........noose of the seers.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं

ब्रह्मास्माकं स्वरस्माकं

यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम् ।

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।

स आर्षेयाणां पाशान्मा मोचि ।

तस्येदं वर्चस्तेजः प्राणमायुर्नि

वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १३ ॥

May.........noose of Arsheyas, the disciples of seers......... beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं

ब्रह्मास्माकं स्वरस्माकं

यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।

सोऽङ्गिरसां पाशान्मा मोचि ।

तस्येदं वर्चस्तेजः प्राणमायुर्नि

वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १४ ॥

May.........noose of *Angirasas*, the heats and vital energies of body and limbs.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं

ब्रह्मास्माकं स्वरस्माकं

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यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
स आङ्गिरसानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १५ ॥

May.........noose of the effects of *Angirasas*,.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
सोऽथर्वणां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १६ ॥

May.........noose of *Atharvans*, the vital airs,.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञोऽ३स्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुममुष्यायणममुष्याः पुत्रमसौ यः ।
स आथर्वणानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ १७ ॥

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May.........noose of the effectes of Atharvans.........beneath me.

जितम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माकं॑ तेजो॒ऽस्माकं॑
ब्रह्मा॒स्माकं॒ स्व॑रि॒स्माक॑म्
य॒ज्ञो॒३॑ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माक॑म्
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुमा॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।
स व॒नस्पती॑नां॒ पाशा॒न्मा मो॑चि ।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि
वे॑ष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि ॥ १८ ॥

May.........noose of trees and jungles.........beneath me.

जितम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माकं॑ तेजो॒ऽस्माकं॑
ब्रह्मा॒स्माकं॒ स्व॑रि॒स्माक॑म्
य॒ज्ञो॒३॑ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माक॑म्
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुमा॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।
स वा॑नस्प॒त्याना॒ं पाशा॒न्मा मो॑चि ।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि
वे॑ष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि ॥ १९ ॥

May.........noose of herbs and Plants.........beneath me.

जितम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माकं॑ तेजो॒ऽस्माकं॑
ब्रह्मा॒स्माकं॒ स्व॑रि॒स्माक॑म्
य॒ज्ञो॒३॑ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माक॑म्
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुमा॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।

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स ऋतूनां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २० ॥

May.........noose of seasons.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स आर्तवानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २१ ॥

May noose of the things spring up in seasons.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स मासानां पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २२ ॥

May.........noose of months.........beneath me.

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जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं

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ब्रह्मास्माकं स्व॑रस्माकं
य॒ज्ञोऽस्माकं प॒शवोऽस्माकं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माकम् ।
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुम॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।
सो॑ऽर्धमा॒साना॑ पाशा॒न्मा मो॑चि ।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि
वेष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि ॥ २३ ॥

May.........noose of half-months.......beneath me.

जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माकं॑ ते॒जोऽस्माकं॑
ब्रह्मास्माकं स्व॑रस्माकं
य॒ज्ञो३ऽस्माकं प॒शवोऽस्माकं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माकम्
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुम॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।
सो॑ऽहोरा॒त्रयोः॑ पाशा॒न्मा मो॑चि ।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि
वेष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि ॥ २४ ॥

May.........noose of day and night.........beneath me.

जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माकं॑ ते॒जोऽस्माकं॑
ब्रह्मास्माकं स्व॑रस्माकं
य॒ज्ञो३ऽस्माकं प॒शवोऽस्माकं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माकम्
तस्मा॑द॒मुं निर्भ॑जामो॒ऽमुम॑मुष्याय॒णम॒मुष्याः॑ पु॒त्रम॒सौ यः ।
सो॑ऽह्नोः संय॒तोः पाशा॒न्मा मो॑चि ।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि
वेष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि ॥ २५ ॥

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May ....noose of continued day.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स द्यावापृथिव्योः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २६ ॥

May........noose of heaven and earth.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स इन्द्राग्न्योः पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २७ ॥

May........noose of electricity and fire.........beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स मित्रावरुणयोः पाशान्मा मोचि ।

तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २८ ॥

May... .....noose of sun and moon......—beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं
यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः ।
स राज्ञो वरुणस्य पाशान्मा मोचि ।
तस्येदं वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि ॥ २९ ॥

May———noose of resplendant watery substance——— beneath me.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं
ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं
प्रजा अस्माकं वीरा अस्माकम् ॥ ३० ॥

May victory or whatever is gained be of ours; may the rise or the consequence of our ventures be of ours; may the truth or right be of ours; may the energy be of ours; may grain and science be of ours; may the light physical and spiritual be of ours; may the grain and science be of ours ; may *Yajna*, the all deliberate activities of mind be of ours, may the animals be of ours; may off-springs be of ours, may the heroes be of ours.

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः
पुत्रमसौ यः ॥ ३१ ॥

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Therefore, I drive away that who is such-a-one decendent of such-a-one and son of such a woman.

स मृत्योः पड्वीशात् पाशान्मा मोचि ॥ ३२ ॥

Let that not be saved from the fetter and noose of death.

तस्येदं वर्चस्तेजः प्राणमायुर्नि

वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ३३ ॥

I bind up his splendours, energy, his vital breath and his life and cast him down beneath me.

सू० ९ ॥ ऋषिः—यमः ॥ देवता—१ प्रजापतिः; २ मन्त्रोक्ताः; ३, ४ सूर्यः ॥ छन्दः—१ आर्च्यनुष्टुप्; २ आर्च्युष्णिक्; ३ साम्नी पङ्क्तिः; ४ परोष्णिक् ॥

HYMN 9

Seer-Yamah. Subject-matter-as described in the *Mantras*, 3, 4 Suryah. Metre—1, Archyanustup; 2 Archyushnik 3 Samni Panktih, 4 Paroshnik,

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः ॥ १ ॥

May conquest be on our side, may advancement with its results be with us and may I overcome all the malices and spites.

तदग्निराह तदु सोम आह पूषा मा धात् सुकृतस्य लोके ॥ २ ॥

This is the work of Agni, the men of great wisdom and also says this soma, the men of practical yougi feats "May *Pushan*, the all subsisting force of the universe place me in the world or sphere of merits.

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अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥

We have attained the light of the sun, we have attained the light of our self and we have attained the light of Surya, the self-refulgent Divinity.

वस्योभूयाय वसुमान् यज्ञो वसु वंशिषीय वसुमान्
भूयासं वसु मयि धेहि ॥ ४ ॥

Yajna is *Vasuman*, this be performed for the increase of prosperity, I may be wealthy I may attain plenty of wealth, bestow wealth upon me, O Lord.

BOOK XVII

सू० १ ॥ ऋषिः—ब्रह्मा ॥ देवता—आदित्यः ॥ छन्दः—१, २७, ३० जगती; २-५ अतिजगती; ६, ७, १९ अत्यष्टिः; ८, ११, १६ अतिधृतिः; ९, १४, १५ पञ्चपदा शक्वरी; १० अष्टपदा धृतिः; १२ कृतिः; १३ प्रकृतिः;१७ पञ्चपदा विराडतिशक्वरी; १८ भुरिगष्टिः; २० ककुप् (?); २१ चतुष्पदोपरिष्टाद् बृहती; २२, २५, २६ अनुष्टुप्; २३ निचृद् बृहती; २४ विराडत्यष्टिः; २८, २९ त्रिष्टुप्; (१-५ षट्पदा; ११-१३ १६, १८, १९, २४ सप्तपदा) ॥

HYMN I

Seer—Brahma. Subject-matter—Adityah. Metre—1, 27, 30 Jagati; 2-5 Atijagati; 6, 7, 19 Atyastih; 8, 11, 16, Atidhritih; 9, 14, 15 Panchpada Shakvari, 10 Astapada Dhritih; 12 Kritih; 13 Prakritih; 17 Panchpada Viradatishakvari: 18 Bhurigastih; 20 Kakup (3) 21, Chatuspadopari stadbrihati 22, 25, 26 Anustup; 23 Nichrid Brihati; 24 Viradatyastih; 28, 29 Tristup; (1-5 Shatpada; 11-13, 16, 18, 19, 24 Saptapada).

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रमायुष्मान् भूयासम् ॥ १ ॥

I praise and worship Almighty God who has the vanquishing power over all the powers, who has over powerinig strength, who is conqueror over all the hinderances and obstacles, who is extremely strong, who has excessive tolerancy and resistance, who is victorous in his operations, who is super-abundantly luminous, who is the powerful master of earth and cows, who is the Lord of all kinds of wealth and who is the only worshipable entity. May I attain long life.

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विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम् ॥ २ ॥

I praise and wirship Almighty God who...may I be loved by all the persons of enlightenments.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम् ॥ ३ ॥

I praise and worship Almighty God who...may I be loved by all the subjects.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम् ॥ ४ ॥

I praise and worship Almighty God who...may I be held dear by cattle.

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम् ॥ ५ ॥

I praise and worship Almight God who...may I be loved by equals or contemporaries.

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।
द्विषंश्च मह्यं रध्यतु मा चाहं द्विषते रधं तवेद्
विष्णो बहुधा वीर्याणि । त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ६ ॥

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O most Inpellent God, please make me rise up, make me rise to accomplishments, make me rise up with the splendour bestowed upon me by you or you rise up to shine within me with your splendours may that which hates me be under my control; may I not be overpowered by that which hates me.

O All-pervading Lord your activities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignfied pervasiveness.

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।
यांश्च पश्यामि यांश्च न तेषु मा सुमतिं
कृधि तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ७ ॥

O most Impellent God,——make me favourite of all those whom I see——and whom I do not see——pervasiveness.

मा त्वा दभन्त्सलिले अप्स्वन्तर्ये पाशिन उपतिष्ठन्त्यत्र ।
हित्वाशस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ
ते स्याम तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ८ ॥

In the state of dissolution the binding forces which remain working in the atoms of the material cause (matter) con not overpower you, my Lord, you leaving this curse of ours and our world you ascend your high luminous state, you, pleace make me happy, may we always enjoy your favour——— pervasiveness.

त्वं न इन्द्र महते सौभगायादब्धेभिः परि पाह्यक्तुभिस्तवेद्

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विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ९ ॥

O Almighty God, please protect me for the great fortune with your inviolable powers——pervasiveness.

त्वं न इन्द्रोतिभिः शिवाभिः शंतमो भव ।
आरोहंस्त्रिदिवं दिवो गृणानः सोमपीतये प्रियधामा
स्वस्तये तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १० ॥

O Almighty God, All-supporting you please be most gracious unto us with your favourable protections remaining in your highest luminous state of triplicate of power, intelligence and blessedness: giving luminousity to all, for the favour of our pleasure and our enjoyment of the world—pervasiveness.

त्वमिन्द्रासि विश्वजित् सर्ववित् पुरुहूतस्त्वमिन्द्र ।
त्वमिन्द्रेमं सुहवं स्तोममेरयस्व स नो मृड सुमतौ
ते स्याम तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ ११ ॥

O Almighty Divinity, you are the most conquerring force amongst all of the forces; you are omaniseient and you are supplicated by all, O omnipotent Lord, you inspire in to us the bunch of vedic verses pregnent with charmful meaning, you please make us happy and may we always deserve your favour—pervasiveness.

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अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे
अदब्धेन ब्रह्मणा वावृधानः स त्वं न इन्द्र
दिवि षंछर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १२ ।

O Omniscient God, you are uninjured in heavenly region and on the earth; no ones can compete your grandeur in the middle region, O Almighty one, you endowed with exceeding power give us happiness in your splendid blessedness........... pervasiveness.

या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ
या त इन्द्र पवमाने स्वर्विदि ।
ययेन्द्र तन्वाऽन्तरिक्षं व्यापिथ तया
न इन्द्र तन्वा३ शर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १३ ।

O Almighty God please grant pleasure with your that pervasiveness and power with which smear your substance in waters, which is earth, which is fire and which of yours is air rest in atmosphere, with which you pervade middle—region of Lord Almighty.....pervasiveness,

त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो
नाधमानास्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १४

O Almighty God, the seers praisinig you with the verses of great adoration and meditaing upon you sit in the Yajna called Sathra——pervasiveness.

त्वं त्रितं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं
तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां
मा धेहि परमे व्योमन् ॥ १५ ॥

O Almighty God, you pervade Trita, the soul which lives in three bodies, gross, rare and causal, you pervade the waters having many currents and you pervade the *Yajna* which gives performers light and happiness—pervasixeness.

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि ।
त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि
विद्वांस्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १६ ॥

O Almighty Lord, you guard the people of four celestial regions, you illuminate heaven and earth with light, you ordain all these worlds and you knowing everything follow the path of eternal laws—pervasiveness.

पञ्चभिः पराङ् तपस्येकयार्वाङशस्तिमेषि सुदिने
बाधमानस्तवेद् विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १७ ॥

O Omniscient God, you are heating the matter out side with five pranas, you are heating the body inside with one, the

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spirit or soul, in the bright sun—shine you pervade all removing obstacles...pervasiveness.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः ।
तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद्
विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १८ ॥

O Almighty Lord, you are *Indra*, you are *Mahendra*, you are *Loka* and you are Prajapati, All Yajnas are extensively performed to you and those who perform Yajna and offer oblations do all this for you......pervasiveness.

असति सत् प्रतिष्ठितं सति भूतं प्रतिष्ठितम् ।
भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद्
विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः
सुधायां मा धेहि परमे व्योमन् ॥ १९ ॥

Sat, the manifested world have its original base on *Asata*, the unmanifested material cause; the dealing of *Bhuta*, the past (past time) depends on the world of manifestation; the past indeed depend on future (in correlation) and future on the, past (i. e. the past, future and present are related and this relaton is time which is based on the manifested world) O All-pervading Lorn your aetivities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignified pervasiveness.

शुक्रोऽसि भ्राजोऽसि । स यथा त्वं भ्राजता
भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम् ॥ २० ॥

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O God, you are bright and refulgent, as you shine with splendour so I indeed shine with splendour.

रुचिरसि रोचोऽसि । स यथा त्वं रुच्या रोचोऽस्येवाहं
पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय ॥ २१ ॥

O God, yob are lustre and you illumining lustre, as you are illumining with lustre so I too shine with cattle and with the splendid knowledge of Divinity.

उद्यते नम उदायते नम उदिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २२ ॥

In the primitive state of cosmic creation when Divinity rises up to initiate motoin deserves our oeisance, He deserves our obeisance when he ascends to higher state, He deserves our praise when he is completely busy in manifcsting the world. He indeed, is salutable when he shines in luminosities, He becomes highly adorable with praise when he himself through manifested world and He absolutely deserves all our praise when He shines as the illuminator of all the phenomenal manifestation.

अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः ॥ २३ ॥

In the state of world's dissolution when He starts to disolve the manifestaive world He equally deserves our obeisance; He dese.ves our praise when He is engaged in disolving persons, to Him is due our praise when He completes the dissolving work. Rest is like previous one.

उदगादयमादित्यो विश्वेन तपसा सह ।
सपत्नान् मह्यं रन्धयन् मा चाहं द्विषते
रधं तवेद् विष्णो बहुधा वीर्याणि । त्वं नः पृणीहि
पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ २४ ॥

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This Divinity who contains in Him the whole of universe, and who pervades the *Aditi* the material cause of the univers, manifest the world and His efficient power with all the heating force. May he make my foes (the passion, aversion jealousy etc) under my control and may I, by His grace, never be under influence of these foes. O All-pervading Divine Spirit, Your activities are manifold, please oblige me with cattle of all forms and place me in bliss under your dignified pervasiveness.

आदित्य नावमारुक्षः शतारित्रां स्वस्तये ।
अहर्मात्यपीपरो रात्रिं सत्राति पारय ॥ २५ ॥

O Aditya (God) you make me mount on this world-ship which has many protecting oars for my happiness mundane and ultramundane. O Lord, make me reach the goal in of Ratri, the dessolution the time of creation (day) and even in the time.

सूर्य नावमारुक्षः शतारित्रां स्वस्तये ।
रात्रिं मात्यपीपरोऽहः सत्राति पारय ॥ २६ ॥

O Most Impellant God, you maunt to pervade this world-ship having hundred oars for our happiness in this world and in that world. O Lord, please carry me to my destination in the period of creation also in the period of world's dissolution.

प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च
जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः
सुकृतश्चरेयम् ॥ २७ ॥

May I (the devotee) encompassed by the knowledge of the Vedic speech whose revealer is *Prajapati* Himself, like the armour with the light and brilliance of *Kashyapa*, the Allvisio ned God, reaching senile state, succeeding in our ventures, equipped with knowledge, having attained the complete age and doing good for me and others, walk and work through.

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परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।
मा मा प्रापन्निषवो दैव्या
या मा मानुषीरवसृष्टा वधाय ॥ २८ ॥

May I covered with the vedic knowledge which is like an armour and with light and brilliance of All-visioned God be entirely safe. The shafts which are from the physical wordly forces and which are from men of the world and which are shot to destroy me, be not within their reach (That is Adhidaivik and Adhibhautik) powers may not come to me.

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम्।
मा मा प्रापत् पाप्मा मोत
मृत्युरन्तर्दधेऽहं सलिलेन वाचः ॥ २९ ॥

I am guarded by the natural law, I am made safe by the group of seasons and I am protected by the past and future. Let not sin or distress and even the death come to me. O overwhelm them through the Vedi (salila) of *Vak*, the Agni.

अग्निर्मा गोप्ता परि पातु विश्वत
उद्यन्त्सूर्यो नुदतां मृत्युपाशान्। व्युच्छन्तीरुषसः
पर्वता ध्रुवाः सहस्रं प्राणा मय्या यतन्ताम् ॥ ३० ॥

Let fire as protector guard me on all sides, let rising sun remove away the anares of death, let brightly flushing dawns, firmly held mountains and thousand *Pranas* exert their effect in my effort.

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BOOK XVIII

सू०१ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ४० रुद्रः; ४१-४२ सरस्वती; ४४-४६. ५१, ५२ पितरः ॥ छन्दः—१-७, ९-१३, १६, १७, २४-३६, ३९-४८, ५१-५५, ५८, ६० त्रिष्टुप्; ८, १५ आर्षी पङ्क्तिः; १४, ४९, ५० भुरिक् त्रिष्टुप्; १८-२३ जगती; ३७, ३८ परोष्णिक्; ५६, ५७, ६१ अनुष्टुप्; ५९ पुरोबृहती ॥

HYMN-1

Seer—Atharva. Subject-matter-Yamah, as described in the verses 40, Rudra ; 41, 43 Sarsvati, 44, 46, 51, 52-Pitarath; Metre—1-7, 9-13,16, 17,24,-36, 39-48, 51-55, 58, 60 Tristup; 8,13 Arshi Panktiht 14, 49, 50 Bhurik Tristup; 18-23 Jagati; 37-38 Paroshnik; 56 57, 61, Anustup; 59 Purobrihati.

N.B. In this hymn first sixteen Verses are alleged to be highly controversial by the scholars. But reality true themes in this controversy is as distinct as any thing and it rules out the whole idea of raising controversy. Those who attempted to treat the dialogue between Yama and Yami as the signal- giving thought about marriage of a sister with her own brother desperately failed in grasping the real mean-ing enclothed in the verses concerned. They in reality repre-sented the view of Sayana who had himself committed the blunder in commenting these verses. Here in the dialogue the consanguineous marriage is not under any circumstances allowed. The idea of consanguineous marriage is quite foreign to it. Had these scholars tried to grasp the real mean-ing they would have arrived at the decision that the view of Sayana and their own blind adherence to is quit despic-able.

Yama is the Sun and Yami is the night. The dialogue between sun (the day) and night is a very beautiful imagina-tion. It leads one to understand idea of day and night which gives a striking not to the mind that the simultaneity or concurrence of day and night is not possible under naturs' law.

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We further want to say that the Yama in this dialogue is representing to males and Yami to females who were born in blooming youth in the primitive state of creation. The men and women, quite young emerged from the womb of earth in God's creation. This view has been adopted by some foreigners that Yama and Yami are primitive Adam and Eva. We do not share with this idea, But we can take the view, a bitte, for granted and say that this idea also does not give any clue of the nature that here marriage between sister and brother has been permitted. The males and females born in the primitive state of creation were not consenguineous sisters and brothers. The relation of consanguinity had been exterminated in God in the time of dissolution who is free from all kinds of consanginueity so the males and females born at primitive stage are not consanguineous and therefor the marriage between pairs cannot be any how called consanguineous marriage. Here this question does not at all arise.

Tne dialogue between Yama and Yami is throwing light on anotherfact which is concerned with socio-fanilial contract, ties relation and continuity between a couple which is based on sacrosanct principles of religious bonds. But in the state of impotancy and barrenness of a married couple either of them may be allowed for Niyoga by the sanction of states. This idea of Niyoga has been inculcated in these verses through a dialogue between husband and wife. So Yama and Yami respectively mean husband and wife. Through this dialogue the following conclusions may be drawn:—

a- It gives the lucid explanation of the day and night whose concurrence is not possible.

b- It rules out consanguineous marriage.

c- The male and female of premitive creation are not consanguineous and marriage betweet such pairs is not consanguineous marriage as the idea of consanguinity finds its termination in God who is free from all such relations. The primitive men and women did

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not find their origination from father, in the womb of a mother which is the basis of the thought of consangineity and hence the consanguineous marriage's question does not arise there.

d- Niyoga may be allowed by the state under certain circumstances,

ओ चित् सखायं सख्या ववृत्यां तिरः
पुरू चिदर्णवं जगन्वान्। पितुर्नपातमा दधीत वेधा
अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

Yami, the wife of an impotent husband says:

I as your wife, the best companion of you, O my husband the best counterpart of mine, like to have co-habitation only with you. A house-holding man of integrety and undrestanding on this earth, desiring to cross the tremendously vast world-sea and realizing the proginy as the source of crossing it have the son or daughter who saves from the fall the continueity of fathers' race.

न ते सखा सख्यं वष्ट्येतत् सलक्ष्मा
यद् विषुरूपा भवाति। महस्पुत्रासो असुरस्य वीरा
दिवो धर्तार उर्विया परि ख्यन् ॥ २ ॥

The husband who is unable for procreation and desires to allow her for Niyoga says:—

O wife, your husband who is your best companion does not like this your companionship (so far as it is concerned with co-habitation) as the wife possessing the procreative power similar to her husband (who is not impotent) has the various progeny (i. e. husband being impotent or wife being barren emergence of children is not possible). The strong children of the man of vigour are seen to be the supporter of light andgre at feats.

उशन्ति घा ते अमृतास एतदेकस्य चित् त्यजसं मर्त्यस्य

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नि ते मनो मनसि धाय्यस्मे जन्युः
पतिस्तन्वं मा विविश्याः ॥ ३ ॥

Says wife :

Those males and females who are born young and capable in the primitive stage of creation have the desire that a good progeny be had by every one of the men. Your mind is firmly bound in my mind. You procreative husband of mine enter into my body (womb) as son (i. e. you do sexual inter-course with me and procreate child)

न यत् पुरा चकृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम ।
गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः
परमं जामि तन्नौ ॥ ४ ॥

Says husband; whatever are those means and acts which we did not adopt and perform before (to attain this end). If we disown our prior acts in this direction, it mounts to be that we the speaker of truth speak untruth. The house-holding man strong in semen and that woman strong in procreating powers is the main basis of our procreative process but that is quite reverse among both of us.

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य
पृथिवी उत द्यौः ॥ ५ ॥

The wife says :—God who is the creator, maker of all, and the fashioner of all the forms even in mothers womb or the womb of earth has made us males and femals (of whom you as a male are deemed to be husband of a matchful wife and I am deemed as a female to be wife of a matchful husband). No one can violate his statutes, we know this fact and even the earth and heaven follow his laws,

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व्रात्य॑ आसी॒दीय॑मान ए॒व स प्र॒जाप॑तिं॒ समै॑रयत् । ॥ १ ॥

In the beginning there was *Vratya*, the ordainer of law eternal and the master of ingredients of cosmic dust starting motion indeed. He inspired into Himself the idea of being Prajapati, the Lord of universe.

स प्र॒जाप॑तिः सु॒वर्ण॑मा॒त्मन्न॑पश्यत् तत् प्राज॑नयत् ॥ २ ॥

He, the Lord of universe saw into His pervasiveness *Suvarna*, the resplendent material cause of three substances (sat, Rajas and tamas) and employed it to produce objects of the universd.

तदेक॑मभव॒त् तल्ल॒लाम॑मभव॒त् तन्म॒हद॑भव॒त्
तज्ज्ये॒ष्ठम॑भव॒त् तद् ब्रह्मा॑भव॒त् तत्
तपो॑ऽभव॒त् तत् स॒त्यम॑भव॒त् तेन॒ प्राजा॑यत ॥ ३ ॥

He was one and second to none, He was the beauty of all beauties, He was great, He was excellently powerful. He was verily the Supreme Being. He was heating power and He was *Satyam*, unchangeable in all times and therefore He created the world.

सो॑ऽवर्धत॒ स म॒हान॑भव॒त् स म॑हादे॒वो॑ऽभवत् ॥ ४ ॥

He was grown in power therefore He was *Mahan*, the great one. He was *Mahadeva*, the *Deva* of all the great ones and the *Devas*.

स दे॒वाना॑मी॒शां पर्यै॑त् स ईशा॑नोऽभवत् ॥ ५ ॥

He has governed all the *Devas*, the governing powers therefore He comes *Ishana*, the administrator of all,

स ए॑कव्रा॒त्यो॑ऽभव॒त् स धनु॒राद॑त्त॒ तदे॒वेन्द्र॑धनुः ॥ ६ ॥

He is the only master of cosmic law and the ingredients of cosmic elements. He holds bow and that bow becomes *Indradhanuh*, the rain-bow.

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नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

The middle part of this bow is blue and the back is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

The masters of theology and spirituality say that He through blue part envelops the unfavourable cloud enemies and through red part pierces through the clouds which detain rain.

सू०२ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ६, ९, १५, २१, २६ साम्न्यनुष्टुप्; २, १६, २२ साम्नी त्रिष्टुप्; ३ द्विपदाऽऽर्षी पङ्क्तिः; ४, १८, २४ द्विपदा ब्राह्मी गायत्री; ५, १३, १९, २५ द्विपदाऽऽर्ची जगती; [७ भुरिगार्च्यनुष्टुप्; ८ आर्ची बृहती]; १० एकपदोष्णिक्; ११ द्विपदाऽऽर्षी भुरिक् त्रिष्टुप्; १२ आर्षी परानुष्टुप्; १४ साम्नी पङ्क्तिः; [१४, २० मातरिश्वा इत्यस्य कीर्तिश्चेत्यस्य च सप्तमाष्टमवत्]; १७ द्विपदा विराडार्षी पङ्क्तिः; १० आसुरी गायत्री; २३ निचृदार्षी पङ्क्तिः; २७ पदपङ्क्तिः; २८ त्रिपदा प्राजापत्या त्रिष्टुप् ॥

HYMN 2

Seer—Atharva. Subject-matter—*Adhyatmam*, Vratyah Metre 1, 6, 9, 15, 21, 26 Samni Anustup, 2, 16, 22 Samni Tristup 3 Dvipada Arshi Panktih, 4 18, 24 Dvipada Brahmi Gayatri ; 5, 13, 19, 25 Dvipada Archi Jagati ; (7 Bhurigarchyanustup ; 8 Archi Brihati) ; 10 Ekpadoshnik ; 11 Dvipada Arshi Bhurick Tristup ; 12 Arshi Paranustup 14 Samni Panktih (14, 20 Matarishvityasya Kirtishchehetyasah Saptamastamavat) ; 17 Dvipada Viradarshi Panktih : 20 Asuri Gayatri ; 23 Nichridarshi Panktih, 27 Padpanktih 28 Tripada Prajapatyga Tristup.

स उदतिष्ठत् स प्राचीं दिशमनु व्यचलत् । ॥ १ ॥

He (the Vratya) rises up and he walks to eastern region.

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तं बृहच्च रथन्तरं चादित्याश्च विश्वे
च देवा अनुव्यचलन् ॥ २ ॥

The Brihat, Rathantara, group of Adityas and *Vishvedevah*, all the other forces follow Him.

बृहते च वै स रथन्तराय चादित्येभ्यश्च विश्वेभ्यश्च देवेभ्य
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ३ ॥

He who reviles Vratya who is the possessors of this knowledge becomes inviolator of Brihat, Rathantara, Adityas and *Vishvedevas*.

बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां
प्रियं धाम भवति तस्य प्राच्यां दिशि ॥ ४ ॥

He who knows this, becomes favourable resert of Brihat, Rathantara, Adityas and Vishvedevas in his eastern region.

श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री
केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ ५ ॥

The faith is like a lady desiring her husband ; the sun is like His panygrist, the science is like his apron, day like turban, night like hair, the two suns (rising and setting) like two ornaments of ear and the splendour of stars is like his jewel.

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम् ॥ ६ ॥

The past and future are like his two servants and mind is like his chariot covering distances of various ways.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ ७ ॥

Matarishvan, the Prana, *Pavamana*, the Apan i.e. inbreath

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and out breath are like his chariot-drawers *Vat*, the air like his charioteer and the gust of wind is like his good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ ८ ॥

The fame and glory are his harbingers, the prominence and glory come to him who knows this.

स उदतिष्ठत् स दक्षिणां दिशमनु व्यचलत् ॥ ९ ॥

He stands up and he makes his way to southern region.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च
यजमानश्च पशवश्चानुव्यचलन् ॥ १० ॥

The *Yajnayajniya*, *Vamadevya*, *Saman*, *Yajna* and the performermer of Yajna and animals follow him.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय
च यजमानाय च पशुभ्यश्चा
वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

He who reviles this *Vratya* who possesses this knowledge is alienated from Yajnayajniya, Vamadevya, Yajna, Yajmana and animals.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य
च यजमानस्य च पशूनां च
प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

He who knows this becomes the favourable home of *Yajnayajnaya*, Vamadevya, Samans, Yajna, *Yajmana* and animals in his southern region.

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उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

Dawn like lady desiring her husdand, vedic hymn like penegyrist, science like his apron, day like turban, night like hair, the suns (rising and setting) like two ornament of ear and splendour of stars like his jewel.

अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ १४ ॥

The New Moon light and the Full Moon light are like his attendents and mind chariot like above.

स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत् ॥ १५ ॥

He stands up and he walks towards western region.

तं वैरूपं च वैराजं चापश्च वरुणश्च
राजानुव्यचलन् ॥ १६ ॥

The *Vairupa*, *Vairajya* samans, waters and Raja *Varuna*, the air follow him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ
आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

He who veriles vratya who is possessor of this knowledge is alienated from vairupya, vairajya, waters and the resplendent air.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य
च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

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He who knows this becomes the favourable home of vairup, vairajya, waters and resplendent air in his western region.

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

The earth is like lady desiring her husband, smile or laughter like his panegyrist, science like his apron, day like his turban, night like hair, the two suns like attendents and the splendour of stars like jewel

अहश्च रात्री च परिष्कन्दौ मनो विपथम् ।
मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः । कीर्तिश्च यशश्च पुरःसरावैनं
कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद ॥ २० ॥

The day and night like attendents and the mind is like chariot. Rest as previous one.

स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत् ॥ २१ ॥

He (the Vratya) stands up and he walks to the northern region.

तं श्यैतं च नौधसं च सप्तर्षयश्च
सोमश्च राजानुव्यचलन् ॥ २२ ॥

The *Shyeta*, *Naudhasa*, *Saptarshis* and Raja Soma, the shining substance of herbs and plants follow him.

श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय
च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ २३ ॥

He who veriles or depreciate vratya who is the possessor of this knowledge is alienated from Shyeta, Naudhasa, Saptrshi (seven limbs or group of seven constellations) and shining Soma.

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श्यैतस्य च वै स नौधसस्य च सप्तर्षीणां च सोमस्य च राज्ञः
प्रियं धाम भवति तस्योदीच्यां दिशि ॥ २४ ॥

He who has the knowledge of this becomes the favourable resort of shyeta, Naudhasa, Saptarshis and shining soma in his northern region.

विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं
रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ २५ ॥

The electricity is like lady desiring her master, lightning his penegyrist, science like apron, day like turban, night like hair, the two suns like attendents and the splendour of star like jewel.

श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम् ॥ २६ ॥

The knowledge attained and experience gained are attendents, mind like cahariot.

मातरिश्वा च पवमानश्च विपथवाहौ वातः
सारथी रेष्मा प्रतोदः ॥ २७ ॥

The *Prana* and *Apnaa* like chariot drawers, the air like charioteer and gust of wind like good.

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या
यशो गच्छति य एवं वेद ॥ २८ ॥

The fame and glory like harbingers. To him who has the knowledge of this comes prominence and comes glory.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१ पिपीलिकामध्या गायत्री; २ साम्न्युष्णिक्; ३ याजुषी जगती; ४ द्विपदाऽऽर्च्युष्णिक्; ५ आर्ची बृहती; ६ आसुर्यनुष्टुप्; ७ साम्नी गायत्री; ८ आसुरी पङ्क्तिः; ९ आसुरी जगती; १० प्राजापत्या त्रिष्टुप्; ११ विराड् गायत्री ॥

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HYMN. 3

Seer—Atharv. Subject-matter—Adhyatma, Vratyah Metre-1, Pipilika Madhya Gayatri, 2 Samni Ushnik ; 3 Yajushi Jagati, 4. Dvipada Archi Ushnik ; 5. Archi Brihati ; 6. Asuryanustup; 7. Samni Gayatri ; 8. Asuri Panktih ; 9. Asuri Jagati ; 10 Prajapatya Tristup ; 11 Virad Gayatri.

स संवत्सरमूर्ध्वोऽतिष्ठत् तं देवा अब्रुवन्
व्रात्य किं नु तिष्ठसीति ॥ १ ॥

He (Vratya) stands straight for entire one year, the Devas (Cosmic Forces) say, O Vratya, why do you stand ?

सोऽब्रवीदासन्दीं मे सं भरन्त्विति ॥ २ ॥

He says' Bring sitting-chair for me.

तस्मै व्रात्यायासन्दीं समभरन् ॥ ३ ॥

These forces bring couch or chair for the Vratya.

तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां
शरच्च वर्षाश्च द्वौ ॥ ४ ॥

The spring seasan and summer season are two legs of this couch and Sharat, the autumn and rainy season are two other legs.

बृहच्च रथन्तरं चानूच्ये३ आस्तां यज्ञायज्ञियं
च वामदेव्यं च तिरश्च्ये ॥ ५ ॥

The *Brihat* and Rathantara Samans were two long boards and Yajnaya and Vamdevya the two cross-boards.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

Rik verses are longwise strings the Yajuh verses the cross-tapes.

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वेदं आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

The *Veda* (vedic lorespu wealth or the shoot of Kushagrass) is his mattress and knowledge his converlet.

सामासाद उद्गीथोऽपश्रयः ॥ ८ ॥

The *Saman* verses are his cushion and *Udgith* pillow.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

The Vratya ascends that couch.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः
प्रहाय्या३ विश्वानि भूतान्युपसदः ॥ १० ॥

The cosmic forces are his attendents, his noble intetions are his messengers and all the creatures his admirers.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

Of him who has the knowledge of this all the creatures become admirers.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, १३, १६ दैवी जगती; २, ८ आर्च्यनुष्टुप्; ३, १२ द्विपदा प्राजापत्या जगती; ४, ७, १० प्राजापत्या गायत्री; ५ प्राजापत्या पङ्क्तिः; ६ आर्ची जगती; ९ आर्ची त्रिष्टुप्; ११ साम्नी त्रिष्टुप्; १४ प्राजापत्या बृहती; १५, १८ द्विपदाऽऽर्ची पङ्क्तिः; १७ आर्च्युष्णिक् ॥

HYMN 4

Seer—Atharva. Subject-matter-Adhyatmam, Vratyah. Metre—1, 13, 16 Daivi Jagati; 28 Archyaustup; 3, 12, Dvipada Prajapatya Jagati; 4, 7, 10 Prajapatya Gayatri; 5 Prajapatya Panktih : 6 Archi Jagati; 9 Archi Tristup 11 Samni Trisutup; 14 Prajapatya Brihati; 15, 18 Dvipada Archi Panktih, 17 Archvushnik.

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तस्मै प्राच्या दिशः ॥ १ ॥

For him (Vratya) from the eastern region.

वासन्तौ मासौ गोप्तारावकुर्वन् बृहच्च

रथन्तरं चानुष्ठातारौ ॥ २ ॥

Make two months of spring season the protectors and *Brihat* and *Rathantara* Saman superintents.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं

चानु तिष्ठतो य एवं वेद ॥ ३ ॥

The two months of spring season protect and Brihat with Rathantara superintends from eastern directions the man who possesses this knowledge.

तस्मै दक्षिणाया दिशः ॥ ४ ॥

For him (vratya) the southern regions.

ग्रैष्मौ मासौ गोप्तारावकुर्वन् यज्ञायज्ञियं

च वामदेव्यं चानुष्ठातारौ ॥ ५ ॥

Make two months of summer the protectors and *Yajnayajniya* and *Vamdevya* the superintendents.

ग्रैष्मावेनं मासौ दक्षिणाया दिशो गोपायतो यज्ञायज्ञियं

च वामदेव्यं चानु तिष्ठतो य एवं वेद ॥ ६ ॥

To him who possesses the knowledge of this the two months of summer protect and *Yajna yajnijya* and *Vamadeya* superintent from southern regions.

तस्मै प्रतीच्या दिशः ॥ ७ ॥

For him (Vratya) from western region.

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वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं
च वैराजं चानुष्ठातारौ ॥ ८ ॥

Make the two months of rainy season the protectors and *Vairupa* and the *Vairaja* saman superintendents.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं
चानु तिष्ठतो य एवं वेद ॥ ९ ॥

These two months of rainy season protect and *Vairupa* and *Vairaja* Saman superintentdent from westean region the man who possesses the knowledge of this?

तस्मा उदीच्या दिशः ॥ १० ॥

For him (Vratya) from the northern region.

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं
च नौधसं चानुष्ठातारौ ॥ ११ ॥

Make the two months of autumn season protectros and *Shyeta* and *Naudhasa* Saman the superintendents.

शारदावेनं मासावुदीच्या दिशो गोपायतः
श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

Protect and superintendent respectively two months of autumn and Shyeta and Vairaj saman from northern region the man who possesses the knowledge of this.

तस्मै ध्रुवायां दिशः ॥ १३ ॥

For him (Vratya) from the region below.

हैमनौ मासौ गोप्तारावकुर्वन् भूमिं
चाग्निं चानुष्ठातारौ ॥ १४ ॥

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Make the two months of winter his protectors and the earth and fire his superintendents.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद ॥ १५ ॥

From the region below two months of winter protect and the earth and the fire superintend him who poseesses the knowledge of this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

For him (Vratya) from the region above.

शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

Make the two Dewy months his protector and heavenly region and sun the superindents.

शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

From the region abover espectively protect and superintendent the two Dewy months and heavenly region and sun the man who knows this.

सू०५ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१ त्रिपदा समविषमा गायत्री; २ त्रिपदा भुरिगार्ची त्रिष्टुप्; ३, १६ द्विपदा प्राजापत्याऽनुष्टुप्; ४ त्रिपदा स्वराट् प्राजापत्या पङ्क्तिः; ५, ७, ९, ११, १३ त्रिपदा ब्राह्मी गायत्री; [नास्य इत्यस्योक्तम्] ६, ८, १२ त्रिपदा ककुप्; [१०, १४ आर्षी गायत्री;] १५ विराड् [बृहती] ॥

HYMN 5

Seer—Atharva. Subject matter—Rudrah, Metres-1,

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Tripada Samvisama Gayatri; 2 Tripada Bhurigarchi Tristup; 3, 16 Dvipada Prajapatya Anustup; 4, Tripada svarat Prajapatya Panktih; 5, 7, 9, 11, 13 Tripada Brahmi Gayatri (Nasyaityasyoktam) 6, 8, 12, Tripada Kakup; (10, 14 Arshi Gayatri; 15 Virad (Brihati.)

तस्मै प्राच्या दिशो अन्तर्देशाद्
भवमिष्वासमनुष्ठातारमकुर्वन् । ॥ १ ॥

The cosmic elements (Devas) from the intermediate space of the eastern region make for him (*Bhava*), the fire the archerer a deliverer.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

Bhava, the fire, the archerer becomes the deliverer of him from the intermediate space of the eastern region and neither *Sharva*, niether fire, nor Bhave, nor, *Ishana*, the other fire harm or kill him.

नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ३ ॥

Neither animals nor contemporaries of him who knows this.

तस्मै दक्षिणाया दिशो
अन्तर्देशाच्छर्वमिष्वासमनुष्ठातारमकुर्वन् ॥ ४ ॥

They from the intermediate space of southern region make for him archer *Sharva* (a fire) a deliverer.

शर्व एनमिष्वासो दक्षिणाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ५ ॥

Sharva, the archerer becomes deliverer of him from the intermediate space of the southern region and neither Sharva

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nor Bhava nor *Ishana* harm or kill him. Rest as previous one.

तस्मै प्रतीच्या दिशो अन्तर्देशात्
पशुपतिमिष्वासमनुष्ठातारमकुर्वन् ॥ ६ ॥

They from the intermediate space of the western region make for him archer Pashupati a deliverer.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ७ ॥

Pashupati (fire) the archerer stands deliverer of him from the intermediate space of western region and neither sharva, nor Bhava or Ishana harm or kill him. Rest as previous one.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं
देवमिष्वासमनुष्ठातारमकुर्वन् ॥ ८ ॥

They, from the intermediate space of the northern region make for him archer *Ugradeva* (fire) a deliverer.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिनस्ति य एवं वेद ॥ ९ ॥

Ugradeva, the archerer stands deliverer of him from the intermediate space of northern region and neither Sharva, nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्
रुद्रमिष्वासमनुष्ठातारमकुर्वन् ॥ १० ॥

They, from the intermediate space of region below make for him archer *Rudra* (fire) a deliverer.

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रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न समानान् हिंनस्ति य एवं वेद ॥ ११ ॥

Rudra, the archerer stands deliverer of him from the intermediate space of region below and neither Sharva nor Bhava nor Ishana harm or kill him. Rest like previous one.

तस्मा ऊर्ध्वाया दिशो
अन्तर्देशान्महादेवमिष्वासमनुष्ठातारमकुर्वन् ॥ १२ ॥

They, from the intermediate space of the region above make for him archerer *Mahadeva* (the fire) a deliverer.

महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ।
नास्य पशून् न संमानान् हिंनस्ति य एवं वेद ॥ १३ ॥

Mahadeva, the archerer become deliverer of him from the intermediate space of the region above and neither sharve, nor Bhava nor *Ishana* harm or kill him. Rest lika previous one.

तस्मै सर्वेभ्यो अन्तर्देशेभ्य
ईशानमिष्वासमनुष्ठातारमकुर्वन् ॥ १४ ॥

They from all the intermediate region make for him archerer *Ishana* (fire) a deliverer.

ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु
तिष्ठति नैनं शर्वो न भवो नेशानः ॥ १५ ॥

Ishana, the archerer becomes deliverer of him from all the

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intermediate regions and neither Sharva, nor Bhava nor Ishana harm or kill him.

नास्यं पशून् न संमानान् हिंनस्ति य एवं वेदं ॥ १६ ॥

Neither animals nor contemporaries of him who knows this.

N.B.—The hymn 5 is quite concened with the *Rudras*. In the verses the names—Bhava, Sharva, Pashupati, Ugra? Rudra Mahadeva and Ishama are very clearly mentioned. These are the name of *Rudra*, the fire. These names Rudra indicate various stages of fire. Says shatpath Brahmana (6. 1-3. 18) that there are nine names of Rudra of and they signify the fire. They are Rudra, Sharva, Pashupati Ugra. Ashani, Bhava, Mahadeva, Ishana, Kumara, the ninth. They are the forms of Agni, the fire.

सू०६ ॥ ऋषिः—अथर्वा ॥ देवता—अध्यात्मम्, व्रात्यः ॥ छन्दः—१, ४ आसुरी पङ्क्तिः; २, १७ आर्ची पङ्क्तिः; ३ आर्षी पङ्क्तिः; ५, ११ साम्नी त्रिष्टुप्; ६, १२ निचृद् बृहती; ७, १०, १३, १६, २४ आसुरी बृहती; ८ साम्नी पङ्क्तिः; ९ प्राजापत्या त्रिष्टुप्; १४, २३ आर्ची त्रिष्टुप्; १५, १८ विराड् जगती; १९ आर्च्युष्णिक्; २० साम्न्यनुष्टुप्; २१ आर्ची बृहती; २२ परोष्णिक्; २५ आर्च्यनुष्टुप्; २६ विराड् बृहती ॥

HYMN 6

Seer—Atharva, Subject-matter. Adhyatmam, Vratyah Metres—1, 4, Asuri Panktih; 2, 17 Archi Panktih; 3 Arshi Panktih 5, 11, Samni Tristup, 6. 12, Nichrid Brihati; 7, 10, 13, 16, 24, Asuri Brihati; 8 Samni Panktih; 9 Prajapatya Tristup, 14, 23, Archi Tristup; 15, 18 Virad Jagti; 19 Archyushnik; 20 Samnyananustup; 21 Archi Brihati; 22 Paroshnik; 25 Archyanustup; 26 Virad Brihati.

स ध्रुवां दिशमनु व्यचलत् ॥ १ ॥

He (Vratya) walks to wards the region below.

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आ त्वा मन्त्राः कविशस्ता वहन्त्वेना
राजन् हविषो मादयस्व ॥ ६० ॥

O Yama, (the man of self-control) You being accordant with the elders knowing the science of heat, seat yourself on this gross-seat. Let the ved-mantras revealed by wise Divinity lead you (to your goal). O enlightened one, you please these (learned elders) with food and drinks.

इत एत उदारुहन् दिवस्पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

These elders, the men of scientific achievement rise high in space from this earth. They aspire to the riges of heaven. (Let us mount high in space) By the ways as these scientist elders, who are the conquerors of earth, rise high in the heavenly space.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ४, ३४ अग्निः; ५ जातवेदाः; २९ पितरः ॥ छन्दः—१-३, ६, १४-१८, २०, २२, २३, २५, ३०, ३४, ३६, ४६, ४८, ५०-५२, ५६ अनुष्टुप; ४, ७, ९, १३ जगती; ५, २६, ४९, ५७ भुरिक् त्रिष्टुप्; ८, १०-१२, २१, २७-२९, ३१-३३, ३५, ४७, ५३-५५, ५८-६० त्रिष्टुप्; १९ त्रिपदा गायत्री २४ त्रिपदा समविषमाऽऽर्षी गायत्री; ३७ विराड् जगती; ३८, ३९, ४१ आर्षी गायत्री ४०, ४२-४४ भुरिगार्षी गायत्री; ४५ ककुम्मत्यनुष्टुप् ॥

HYMN. 2

Seer—Atharvan. Subject-matter—Yamah ; as described in the verses ; 4, 34 Agnih ; 5, Jatavedas ; 29 Pitarah. Metres-1-3, 6, 14-18, 20, 22, 23, 25, 30, 34, 36, 46, 48, 50-52, 56 Anustup ; 4, 7, 9, 13 Jagati ; 5, 26, 49, 57 Bhurik Tristup ; 8, 10-12, 21, 27-29, 31-33, 35, 47, 53-55, 58-60 Tristup ; 19 TripadaGayatry ; 24 Tripada Sama-vishama Arshi Gayatri ; 37 Virad Jagati ; 38, 39, 41 Arshi Gayatri ; 40, 42-44 Bhurigarshi Gayatri ; 45 Kakumatyanustup.

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यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

Soma, the juic of herbs is prepared for *yama*, the air or the sun, oblations are offered for the air, the oblational substance carried by the fire goes to the air or to the sun.

यमाय मधुमत्तमं जुहोता प्र च तिष्ठत ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः
पूर्वेभ्यः पथिकृद्भ्यः ॥ २ ॥

O Ye Men, you all sit together and offer (in fire) the sweetest oblations for air. Let us respect with food, drink and homage to seers, fore-fathers, elders and path-makers.

यमाय घृतवत् पयो राज्ञे हविर्जुहोतन ।
स नो जीवेष्वा यमेद् दीर्घमायुः प्र जीवसे ॥ ३ ॥

O Ye men, offer the oblation of milk mixed with ghee and other oblatiory substance for the shining sun. Let that give long life to us and our-men to live long.

मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो
मा शरीरम् । शृतं यदा करसि जातवेदोऽथेममेनं
प्र हिणुतात् पितृरुप ॥ ४ ॥

O teacher, do not burn this student with anger and scarcity of food etc, do not allow him to feel heart burning etc ; do not allow his skin and body to be affected down-trend, and O master of the vedic speech, you send him to his father and mother when make him ripe or matured in knowledge.

यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात् पितृभ्यः ।

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यदो गच्छात्यसुनीतिमेतामथ देवानां वशनीर्भवाति ॥ ५ ॥

O master of Vedic speech, you send this student to his father and mother when you develop him to all maturity and when he knows the working of vital breath and becomes the controller of his organs.

त्रिकद्रुकेभिः पवते षडुर्वीरेकमिद् बृहत् ।
त्रिष्टुब् गायत्री छन्दांसि सर्वा ता यम आर्पिता ॥ ६ ॥

The Supreme Lord, who is second to none, is pervading all the six quarters with his powers of creation, sustenance and dissolution. The metres named Tristup, Gayatri and all the others find their source and refuge in Him, the All controlling God.

सूर्यं चक्षुषा गच्छ वातमात्मना दिवं
च गच्छ पृथिवीं च धर्मभिः । अपो वा गच्छ यदि तत्र
ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥ ७ ॥

This *Jiva* goes to the sun by his eye, he goes to air by vital air, he goes to space and earth by his *Dharmas* and goes to water and plants if his previous actions are to bear fruit there under God's dispensation of justice.

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं
सुकृतामु लोकम् ॥ ८ ॥

O All-pervading All-knowing God, the partner or observer of of austerity (the soul) is unborn (eternal), please make him observe austerity, may your heat make him austere, may the flame of your light enlighten him and please send him to that realm where men of good acts go, by your those resources which are auspicious.

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यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्
अजं यन्तमनु ताः समृण्वतामथेतराभिः
शिवतमाभिः शृतं कृधि ॥ ९ ॥

O Omni-scient Lord, may follow the eternal soul leaving this body all these lights and active forces which are yours and with which you fill the firmament and heaven and make him ripe with other auspicious sources.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान उप यातु शेषः
सं गच्छतां तन्वा सुवर्चाः ॥ १० ॥

O preceptor, return to his father and mother the student who has become accomplished with his learning and called for doing toils in the worldly atmosphere, He attaining long life goes to his parents and as a strong brilliant student possesses good physique.

अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा ।
अधा पितॄन्त्सुविदत्राँ अपीहि यमेन
ये सधमादं मदन्ति ॥ ११ ॥

O Man, pass your swiftly passing night and day by good path or way. These two are like two dogs and having four quarters as eyes. You attend the eleders who are well-experienced and enjoy happiness attaining communion with Yama, the All-controlling God.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदी नृचक्षसा ।
ताभ्यां राजन् परि धेह्येनं स्वस्त्यस्मा
अनमीवं च धेहि ॥ १२ ॥

O All-controlling Lord, protect this man from those two

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doge i.e. day and night which are yours, which have their impact in four quarters of the space, which are protecting forces, which come in way of all the livieg creatures and have their effect on all the human-beings. O Lord give him prosperity and freedom from diseases.

उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ १३ ॥

These two the day and night of All-controlling Divinity are of broad access, strong, iniatiate and are the messengers of *Yama*, the time. They roam among the people, let these two grant us frequently in this life and world good vitality to see the sun for long.

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥ १४ ॥

For some (elders) the Soma-juice is prepared and some ones use ghee. O man, you also go to him for whom it is poured.

ये चित् पूर्व ऋतसाता ऋतजाता ऋतावृधः ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १५ ॥

O celibate, you (for knowledge sake) approach those elders and fore-fathers who are well accomplished, who spread truth, who are born for truth, who grow the feeling of truth and who are the seers observing strict austerity. You also go to them whose life is for truth.

तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥

O man, you attend also to them who are unsurmountable in austerity and gained the state of happiness through hardship and who are observing strict discipline of great restrain and control.

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ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥ १७ ॥

O Man, you also go those elders who as heroes fight in the tremendous battle and are ready to sacrifice their lives and those who give thousands in remuneration of Yajna-priests.

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥

O celibate, you even approach those austere seers who are endowed with thousand eyes of knowledge, are sharp-sighted and living for hardship and who like the sun are protecting people.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी ।
यच्छास्मै शर्म सप्रथाः ॥ १९ ॥

May this earth be free from thorny difficulties for him emeging on it, may it accommodate him and may broad earth give him ample happiness.

असंबाधे पृथिव्या उरौ लोके नि धीयस्व ।
स्वधा याश्चकृषे जीवन् तास्ते सन्तु मधुश्चुतः ॥ २० ॥

O Man, you make room for your living in the free vast amplitude of this earth and what ventures you do in your life may succeed with the flow of sweet.

ह्वयामि ते मनसा मन इहेमान् गृहाँ उप जुजुषाण एहि ।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा
वाता उप वान्तु शग्माः ॥ २१ ॥

O Man, I (your fellow man) call here your mind by my mind, you with delight come to these houses, you have company with your fathers and mothers and you also seek

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the communion with All-controlling God. May pleasant auspicious breeze blow for you.

उत् त्वा वहन्तु मरुत उदवाहा उदप्रुतः ।
अजेन कृण्वन्तः शीतं वर्षेणोक्षन्तु बालिति ॥ २२ ॥

O man, may the winds carrying moisture, moistened with waters blow for you and causing coolness through rich rain moisten you. This is your life.

उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे ।
स्वान् गच्छतु ते मनो अधा पितॄँरुप द्रव ॥ २३ ॥

O man, I, the priest preach you of the principle of Ayuh, the health for having long life, good act, strength and freedom from diseaees. May your mind know of your fore-fathers and you run to them (in such matters).

मा ते मनो मासोर्माङ्गानां मा रसस्य ते ।
मा ते हास्त तन्व१ः किं चनेह ॥ २४ ॥

O man, (In your life) your mind may not leave you may not any thing of your vital power, your limbs, your sap and your body leave you (immaturely).

मा त्वा वृक्षः सं बाधिष्ट मा देवी पृथिवी मही ।
लोकं पितृषु वित्त्वैधस्व यमराजसु ॥ २५ ॥

O man, let not tree opress you and let not oppress you this grand good earth. You having your place amongst your elders whose master is only All-controlling God grow in strength and knowledge.

यत् ते अङ्गमतिहितं पराचैरपानः प्राणो य उ वा ते परेतः ।
तत् ते संगत्य पितरः सनीडा घासाद्
घासं पुनरा वेशयन्तु ॥ २६ ॥

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O mon, whatever member of your body has gone out of normal way, if your vital breath in the wind have disappeared, your fore-fathers who are in your houses with you may put in order again by consulting each other, like grass from grass.

अपेमं जीवा अरुधन् गृहेभ्यस्तं निर्वहत परि ग्रामादितः ।
मृत्युर्यमस्यासीद् दूतः प्रचेता असून्
पितृभ्यो गमयां चकार ॥ २७ ॥

O Men, leave this dead one whom you have surrounded up to yet under affection you live with others in group and lead the life in this world. You know and realize that the death is the messenger of God, All-controlling and it has made the vital breaths of the living one leave and go to the rays of sun and moon.

ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्
प्र धमाति यज्ञात् ॥ २८ ॥

The Chief-priest make get out from this Yajna those men who destroy all the good deeds, who appearing akin enter among elders, who are the eaters of food without parformance of Yajna, who seem to be in near relation and some ones in far relation. walk and maintain them.

सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः
तेभ्यः शकेम हविषा नक्षमाणा ज्योग् जीवन्तः
शरदः पुरूचीः ॥ २९ ॥

Our fore-fathers doing good for us, and giving us health live among us in this world. We living many autumns, providing food to them grow to strength.

यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम् ।

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तेना जनेस्यासो भर्ता योऽत्रासदजीवनः ॥ ३० ॥

O man, by the cow that I give you and by the rice boiled in the milk that I give you, you become the supporter of him who in this world, is without livelihood.

अश्वावर्ती प्र तर या सुशेवार्क्षाकं वा प्रतरं नवीयः ।
यस्त्वा जघान वध्यः सो अस्तु मा सो अन्यद्
विदत भागधेयम् ॥ ३१ ॥

O man, (in this world) you over-come the army of enemy which has horses and which provides pleasure to her men and cross the previously unseen forest full of bears. He who kills you be declared one to be slain and he be deprived of getting another part of fortune.

यमः परोऽवरो विवस्वान् ततः परं नाति पश्यामि किं चन ।
यमे अध्वरो अधि मे निविष्टो
भुवो विवस्वानन्वाततान ॥ ३२ ॥

Yama, the All-controlling God is paramount and the sun is lower. I the seeker do not see anything supreme to him. My Yajna free from violence is motivated in him. The sun spreads out the light on earth and atmosphere.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते ।
उताश्विनावभरद् यत् तदासीदजहादु
द्वा मिथुना सरण्यूः ॥ ३३ ॥

The forces working out in the night conceal (Saranyu) the light of the sun in them for the sake of mortal beings and return it to the sun making it full of many colours. This light of the sun gives food to the vital airs called Prana and Apana. This creates the twain of night and day.

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः ।

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सर्वांस्तानग्न आ वह पितॄन् हविषे अत्तवे ॥ ३४ ॥

O experienced physician, please make available (for us) for eating purposes and for oblationary process all those. (Pitrin) medicines which are put under earth, which are cast away (in the sun), which are taken out from the ground and which have been burnt (for preparation).

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
त्वं तान् वेत्थ यदि ते जातवेदः स्वधया
यज्ञं स्वधितिं जुषन्ताम् ॥ ३५ ॥

O Master of Vedic speech, if you find out those exprienced elders who are as brilliant as fire, who are not so and are happy in the mid of the light of knowledge through their own strength and powers, make that they perform with cerial oblation, the *Yajna* which is like an axe for the evils and diseases.

शं तप माति तपो अग्ने मा तन्वं तपः ।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः ॥ ३६ ॥

O preceptor, you keep the student under your strict auspicious austerity, you do not punish him excessively and you do not cause torture on his body. Your strength remain in the good student and your brilliance on the earth.

ददाम्यस्मा अवसानमेतद् य एष आगन् मम चेदभूदिह ।
यमश्चिकित्वान् प्रत्येतदाह ममैष
राय उप तिष्ठतामिह ॥ ३७ ॥

Omnipresent God says this to all-I give this place (the world) for him who comes in this world. He in this world become, but mine own and he in this world exist to attain my own wealth.

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इमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ३८ ॥

Let us measure this measure (qualitative and quantitative) of the life and worlds in hundred autumns as we do not measure anything else and as none has measured it before.

प्रेमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ३९ ॥

Let us excellently measure———it before.

अपेमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४० ॥

Let us indefectively measure......it before.

वी३मां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४१ ॥

Let us extra-ordinarily measure...it before.

निरिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४२ ॥

Let us exactly measure...it before.

उदिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४३ ॥

Let us gracefully measure...............it before.

समिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥ ४४ ॥

Let us appropriately measure this measure (qualitatative and quantitative) of the life and world in hundred autumns as

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we do not measure anyting else and as none has measured it before.

अमासि मात्रां स्वरगामायुष्मान् भूयासम् ।
यथापरं न मासातै शते शरत्सु नो पुरा ॥ ४५ ॥

I during hundred autumns measure the measure of life and world in such a way that I enjoy long life here and ultimately attain the blessedness and as I do not measure anything else and as none has measured it before.

प्राणो अपानो व्यान आयुश्चक्षुर्दृशये सूर्याय ।
अपरिपरेण पथा यमराज्ञः पितॄन् गच्छ ॥ ४६ ॥

May in-breath, out-breath diffused, breath life and eyesight remain unto us longer to see the sun. Seek O man, the company of an exparienced whose controller is God through unwinding direct ways.

ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः ।
ते द्यामुदित्याविदन्त लोकं नाकस्य
पृष्ठे अधि दीध्यानाः ॥ ४७ ॥

May those elders who are first in good works, who are praised but are without off-spring and who leaving all sort of aversions and considring utility of life, walk in the life unattached with the worldly lustre, attainiug enlightenment reach the state of happiness.

उदन्वती द्यौरवमा पीलुमतीति मध्यमा ।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥

The *Dyaus*, space full of water is lowest, the space full of molecules of earth etc. is middle most and the third space is *Pradyauh* wherein dwell the rays.

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ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम्
य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः
पितृभ्यो नमसा विधेम ॥ ४९ ॥

We shuld serve with food and drink to those elders who are our father's father who are our grand-father's fathers, those who penetrate through knowledge the vast firmament, who live on the earth and heavenly region.

इदमिद् वा उ नापरं दिवि पश्यसि सूर्यम् ।
माता पुत्रं यथा सिचाभ्ये॑नं भूम ऊर्णुहि ॥ ५० ॥

O man, this is all ash af bodily remains and there is nothing here except this, you see the sun in the sky. This earth covers the man under it as mother to her child with her kirt.

इदमिद् वा उ नापरं जरस्यन्यदितोऽपरम् ।
जाया पतिमिव वाससाभ्ये॑नं भूम ऊर्णुहि ॥ ५१ ॥

This is all whatever has been enjoyed in youth and there is nothing else. In the senile age there is not enjoyment else than this. This earth covers the man under it as a wife covers her husband with her robe.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ॥ ५२ ॥

O elder one, I cover (dress) you with wearable cloth and with happiness available from the mother earth. Whatever good prevails in jivas may be in me and the powers found in elders and forefathers be in you.

अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम् ।
उप प्रेष्यन्तं पूषणं यो वहात्यञ्जोयानैः
पथिभिस्तत्र गच्छतम् ॥ ५३ ॥

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The Path-making fire and Air carry the enligtened jivas to that auspicious nice regional sphere which bears the sun sending light (every where). These Agni and Soma carry the jivas there by the unwinding paths. (This verse describes the state of Devayana.)

पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः ।
स त्वैतेभ्यः परि ददत् पितृभ्योऽग्निर्देवेभ्यः
सुविदत्रियेभ्यः ॥ ५४ ॥

The sun whose creatures are never extinct and is the preserver of world, O Jiva, this having you in contact carries you from this earth. This fire gives you to these rays in the space which are splendid and givers of agricultural wealth etc.

आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः
सविता दधातु ॥ ५५ ॥

O Jiva, may Ayu, the Air, which is the life of world preserve you and may the sun protect you in the way (Devayana) without any hindrance. May all-creating Divinity send and keep you there where the men of good deeds go and find their place.

इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात् ॥ ५६ ॥

O Man, I (God) unite you with two kinds of heat (gross and rare) to make your body endowed with vital breaths, oble to do its work. Through these two you may enjoy in the realm of air and in the assemblies of men,

एतत् त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाबिभः पुरा ।
इष्टापूर्तमनुसंक्राम विद्वान् यत्र ते दत्तं
बहुधा विबन्धुषु ॥ ५७ ॥

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O Jiva, this body like good robe has come to you, it is the body which you had assumed in the previous birth in this world, you have to leave it. O Jiva, you knowing whatever you have bestowed upon them who have no brother or family and members, obtain the fruit of desired and philanthropic acts.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च ।
नेत् त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्
विधक्षन् परीङ्खयातै ॥ ५८ ॥

This Jiva gets its dead body burnt in fire with ghee etc. This Jiva gets him united with the body which possesses sufficient flesh, fat etc. in the series of rebirth. Let he acquire such a proof that the overporing fire could not burn his body with ghee etc. again and again in the cycle of births and deaths. (This fire many times burns the body in various beaths after births. There fore, the salvation which is a sound proof be attained by Jivas.

दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन ।
अत्रैव त्वमिह वयं सुवीरा विश्वा
मृधो अभिमातीर्जयेम ॥ ५९ ॥

O surviving man, you taking the staff from the hand (possession) of the dead man live here in this world, with ear, splendour and vigour. We all having good children conquer all the enemies and foemen.

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन ।
समागृभाय वसु भूरि पुष्टमर्वाङ्
त्वमेह्युप जीवलोकम् ॥ ६० ॥

O surviving son, you growing with guarding power, splendour and vigour, taking the bow from the possession of the dead man (as his successor), come to these living people with out any hesitation for obtaining the collected wealth.

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सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ५, ६ अग्निः; ५० भूमिः; ५४ इन्दुः; ५६ आपः ॥ छन्दः—१-३, ७, ९, १०, १२-१७, १९-२२, २४, ३८, ४०-४३, ४५, ४८, ५१, ५३, ५५, ५७, ५९, ६१-६३, ६५, ६६, ७३ त्रिष्टुप्; ४, ८, ११, २३ सतःपङ्क्तिः; ५ त्रिपदा निचृद् गायत्री ६, ६८, ७०, ७२ अनुष्टुप्; १८ भुरिग्जगती; २५-२८, ४४, ४६ जगती; २९ विराड् जगती; ३० पञ्चपदातिजगती; ३१ विराट् शक्वरी; ३२-३५, ४७, ४९, ५२ भुरिक् त्रिष्टुप्; ३६ आसुर्यनुष्टुप् (एकावसाना); ३७ आसुरी गायत्री (एकावसाना); ३९ पराग्निष्टुप् पङ्क्तिः; ५० प्रस्तारपङ्क्तिः; ५४ पुरोऽनुष्टुप् त्रिष्टुप्; ५६ आर्ष्यनुष्टुप्; ५८ विराट् त्रिष्टुप्; ६० षट्पदा जगती; ६४ भुरिक् पथ्यापङ्क्तिः; ६७ पथ्याबृहती; ६९, ७१ उपरिष्टाद् बृहती ॥

HYMN 3

Seer–Atharvan. Subject–matter-Yamah; as described in the Veres; 5, 6 Agnih; 50 Bhumih; 54 Induh; 56 Apah. Metre–1-3 7, 9, 10, 12, 17, 19-22, 24, 38, 40-43, 45, 48, 51, 53, 55, 57, 59 61-63, 65, 66, 73 Tristup; 4, 8, 11, 23 Satah Panktih; 5 Tripada Nichrid Gayatri; 6, 68, 70, 72 Anustup; 18 Bhurigjagati; 25-28, 44, 46 Jagati; 29 Virad Jagati; 30 Panchpadati jagati ; 01 Virat Shakvari; 32-45, 47, 49, 52 Bhurik Tristup, 36 Asuryanstup (Ekavasana); 37 Asuri Gayatri Ekavasana 39 Tristup Panktih; 54 Puronustup Tristup; 56 Archyanustup ; 58 Virat Tristup; 60 Satpada Jagati; 64 Bhurik Pathyapanktih; 67 Pathya Brihati; 69, 71 Uparistad Brihati.

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम् ।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ १ ॥

O Man, This womandesirling husband's family adhering to the ancient customs and law (of Niyoga) and leaving her dead husband comes to you, You give her in this world progeny and wealth.

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उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं
पत्युर्जनित्वमभि सं बभूथ ॥ २ ॥

Rise, O woman, why you lie by the side of this life less husband? You leaving all hopes from him (the dead husband) come to living world. This procreation of progeny shall be of your husband who is your Niyukta-husband and has grasped your hand.

अपश्यं युवतिं नीयमानां जीवां मृतेभ्यः परिणीयमानाम् ।
अन्धेन यत् तमसा प्रावृतासीत् प्राक्तो
अपाचीमनयं तदेनाम् ॥ ३ ॥

I the ruler see the Young living woman being carried for away from the dead husband and again being married. Since she was enveloped with the darkness of shere disap-pointment therefore, I trun her to another side.

प्रजानत्यघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती ।
अयं ते गोपतिस्तं जुषस्व स्वर्गं
लोकमधि रोहयैनम् ॥ ४ ॥

O never punishable woman, you knowing the path of learned men and the ways of organs and adhering to that accept the living husband. This your husband is the master over his limbs and you serve him with love. You make him rise to happiness (through the house-hold life).

उप द्यामुप वेतसमवत्तरो नदीनाम् ।
अग्ने पित्तमपामसि । ॥ ५ ॥

The fire remains in the sun, in the water (Vetas) it is the most preserving force of the rivers or the thundering clouds. This fire is the digestive medium of eatables (Apah).

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यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यल्कशा ॥ ६ ॥

When this fire burns the dead body and become calm (at some time past), the Shand-durva grass etc. having lot of roots and branches grow on this place and dew-moisture waters down them.

इदं त एकं पर ऊं त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां
परमे सधस्थे ॥ ७ ॥

O Man, This body is one light for you and yonder is another light, the vital breath for you. You have your entry and contact with the third splendour (which is the spirit). Having your entry in this nise home of all you being dear to learned men and having ghod body grow to prosperity.

उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे ।
तत्र त्वं पितृभिः संविदानः
सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥

O Man, rise, proceed on, run quick and make your place on the Vedi (Salile) in the Yajnashalla. There you having accordance with experienced *yajniks* enjoy pleasure with herb-juice and well-prepared cerials.

प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा
वि हायि मो शरीरम् । मनो निविष्टमनुसंविशस्व
यत्र भूमेर्जुषसे तत्र गच्छ ॥ ९ ॥

O man, go on active, strengthen and prepare your body, let not your limbs leave you (in firm) and let not leave your body you, enter in the place where your mind is fixed and free to go whatever part of the land is favourable for you.

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वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन ।
चक्षुषे मा प्रतरं तारयन्तो जरसे
मा जरदष्टिं वर्धन्तु ॥ १० ॥

May my fore-fathers who know the science of *Soma*, the medicinal plants unite me witn great splendour and may the men of erudition enrich me with honey and ghee. May they leading me on father to extended vision and prosper me who desires to reach the old age through life of long duration.

वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यनक्त्वासन् ।
रयिं मे विश्वे नि यच्छन्तु देवाः स्योना मापः
पवनैः पुनन्तु ॥ ११ ॥

May teacher accomplish me with the alround splendour, may All-pervading God establish under-standing in my head, may all the physical and spiritual forces bestow wealth upon me and may auspicious waters purify me with airs.

मित्रावरुणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु ।
वर्चो म इन्द्रो न्यनक्तु हस्तयोर्जरदष्टिं
मा सविता कृणोतु ॥ १२ ॥

May night and day preserve me from all sides, may the twelve months of the year which are the piller of time be the sources of growth, may the mighty king give strength and vigour in my both hands and may the sun make us able to digest food etc and long lived.

यो ममार प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम् ।
वैवस्वतं संगमनं जनानां यमं राजानं
हविषा सपर्यत ॥ १३ ॥

O man ! you serve with Yajna oblation the lustrous *yama*, the time, the creation of sun who first amongst mortals kill

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all, who first comes to this world and who is the cause of the death of people.

परा यात पितर आ च यातायं वो यज्ञो मधुना समक्तः ।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः
सर्ववीरं दधात ॥ १४ ॥

O our fathers, mothers and elders ! this your *yajna* is arranged for you with things and sweet sentiments, you come (to participate in) this *yajna* even from distance and after its completion go to your places, you give us various wealtn in this world and bestow us that possession which is blessed with auspiciousness and progeny.

कण्वः कक्षीवान् पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः
विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः
कश्यपो वामदेवः ॥ १५ ॥

May, the man of wisdom ; the men of good administative ability, man possessing plentiful wealth, the man free and untouched from all the sins and evils ; the man possessing the intelligent faculties of mind ; the man full of splendour; the man engaged in prayers and premeditations ; the man who is friend of all ; this fire enkindling *yajnik* ; the man who has very sharp undestanding the man free from three pains and the man for whom only Divinity is worshippable, guard us-

विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव ।
शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः
पितरो मृडता नः ॥ १६ ॥

O friend of all, O enkindler of fire for Yajna, O self-controlling man, O possessor of all kinds of grain, O most wise one, O devotee of God, all of you and he who gives shelter, the man free from trio of pains accept us under their gui-

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The Adityas are strong by *Soma*; the grand earth is also strong by the *Soma*; *Soma* is placed in the interior of constellations.

सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

When the men crush *Soma*, one drinking *Soma* juice thinks that he drinks the *Soma*-juice. But what the men of enlighten-ment know as *Soma* that is not to be eaten by men living on the earth.

N. B—Soma has different meaning according to its context. *Soma* is a plant or the group of plants. *Soma* nmeans moon. Soma stands for the most important sub-stance of the cosmic order. In atomic state of the worlds, whole panorama, there are two kinds of atomik substances, forces and energies, These are known as Agni-Somau, *Agni* and *Soma*. So *Soma* should be taken in a very scienti-fic way in the interpretation of the versesconcerned.

यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः ।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

When ever the bodies intervening and the forces eclipse the moon it (being relieved) increases again by phases. The Vayu, Air moving the heavenly bodies is the protector of the moon. The month is the maker of year.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

This *Soma* is preserved with the mysterious ways and means. This has been protected by all those forees which are con-nected with Brihat Saman. This stands in the *Pranas*, the airs. None of the creature living on the earth tastes it.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम् ॥ ६ ॥

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dance. May elders praiseworthy with all admirations and obcisance protect.

कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः ।
आप्यायमानाः प्रजया धनेनाध
स्याम सुरभयो गृहेषु ॥ १७ ॥

We purifying ourselves in knowledge and happiness and attaining long and worthy life make our evil and sin flee away, may we increasing ever in our children and riches, become fragrant (flourighed) in our houses.

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः
पशुमासु गृह्णते ॥ १८ ॥

The elders enrich the Yajna with honey and sweet things, they make it a pious deed and spread it all over, they adore God or eat the remaining portion of Yajna oblation ; they being the costodian of gold and enlightenement, in the resounding of the words of the vedas (Sindhu) accept man as the priest in these Yajnas who going on farther pours the knowledge.

यद् वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयशसो
हि भूत । ते अर्वाणः कवय आ शृणोत सुविदत्रा
विदथे हूयमानाः ॥ १९ ॥

O elders, you grace us with that which is glorious and generous in yourselves. You are conspicuous by your own fame. May those of you who are industrious, sharp sighted and wealth-possessing, when invited, hear of us in our *yajna*.

ये अत्रयो आङ्गिरसो नवग्वा इष्टावन्तो रातिषाचो दधानाः
दक्षिणावन्तः सुकृतो य उ स्थासद्यास्मिन्
बर्हिषि मादयध्वम् ॥ २० ॥

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May in our Yajna be delightened those amongst you, O elders, who are free from three pains, who are shining like flames, who are compitent in all dexterities, who are pleadged to *yajnas*, who are benevolent, who are experienced and who supporting all are righteous.

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशशानाः
शुचीदयन् दीध्यत उक्थशासः क्षामा
भिन्दन्तो अरुणीरप व्रन् ॥ २१ ॥

O preceptor, you please make the student shining with splendour of knowledge as our great ancient fore-fathers resorting to truth and Yajna, have achieved pure vision and they becoming enlightened with splendour, doing prayers with the vedic verses and piercing through darkness have dawned the red dawns of knowledge.

सुकर्माणः सुरुचो देवयन्तो अयो न देवा जनिमा धमन्तः
शुचन्तो अग्निं वावृधन्त इन्द्रमुर्वीं
गव्यां परिषदं नो अक्रन् ॥ २२ ॥

The learned men who do the holy acts, who have good splendour, engaging them in the worship of God, purifying their existence with austerity like an iron or gold piece, enkindling fire of Yajna and glorifying Almighty God with praise make for us a grand assembly for expression of thoughts and problems.

आ यूथेव क्षुमति पश्वो अख्यद् देवानां जनिमान्त्युग्रः ।
मर्तासश्चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥ २३ ॥

God who possesses all vigour watches the birth and existence of all the creatures and natural forces from very near as a herdman watches the herds of cattle in the pasture full of food and fodders. Mortals indulge in various talks master of men makes his effort for the growth of the man near him.

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अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद्
वदेम विदथे सुवीराः ॥ २४ ॥

We have done more for this fire of Yajna and therefore we become the men of good deeds. The radiant dawns have their abode in the law of nature. May all that learned men guard be auspicious for us. We in assembly or in Yajna speak loud with our children.

इन्द्रो मा मरुत्वान् प्राच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २५ ॥

May Indra, the Air cooperated with Maruta guard me from east quarter like the earth moving under support and gravitation (Bahu) guards the heavenly region above. We serve with all respects those of you who are the makers of the worldly lives, finders of the paths and who are present here (in Yajna) having their shares in oblations offered for the *Devas*.

धाता मा निर्ऋत्या दक्षिणाया दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २६ ॥

May Dhatar, the moon with earth guard me from south direction———*devas*.

अदितिर्मादित्यैः प्रतीच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।

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लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २७ ॥

May *Aditih*, the heavenly light accompanied by *Adityas*, the twelve months guard me from west quarter...——*devas*.

सोमो मा विश्वैर्देवैरुदीच्या दिशः
पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २८ ॥

May Soma, with other forces guard me from north direction ———*devas*.

धर्ता ह त्वा धरुणो धारयाता ऊर्ध्वं भानुं सविता द्यामिवोपरि
लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ २९ ॥

May the supporter of all who is the only support of the world bear you, O man, as the sun bears light above heaven ———*Devas*.

प्राच्यां त्वा दिशि पुरा संवृतः
स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां
हुतभागा इह स्थ ॥ ३० ॥

I, covered with body or given accommodation by a city establish you O man ! in plenty of grain etc. in eastern region———Devas.

दक्षिणायां त्वा दिशि पुरा संवृतः
स्वधायामा दधामि बाहुच्युता पृथिवी

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द्यामिवोपरि । लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३१ ॥

I covered——in southern region——Devas.

प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि
बाहुच्युतां पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३२ ॥

I covered——in western region——Devas.

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि
बाहुच्युतां पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३३ ॥

I covered——in northern region——Devas.

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा
दधामि बाहुच्युतां पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ ३४ ॥

I, covered——in the regio' ' ——Devas.

ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा
दधामि बाहुच्युतां पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो
यजामहे ये देवानां हुतभागा इह स्थ ॥ ३५ ॥

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I, covered with body or given room by a city establish you, O man, in plenty of grain etc. in the region above like the earth moving under support and gravitation (Bahu) guards the heavenly region above. We serve with all respects those of you who are the makers of the worldly life, finder of paths and who are present here (in Yajna) having their shares in oblations offered for the *Devas*.

धर्तासि धरुणोऽसि वंसगोऽसि ॥ ३६ ॥

O God, you are the storc of excellent virtues, you are supporter and up-holder (of the universe).

उदपूरसि मधुपूरसि वातपूरसि ॥ ३७ ॥

O God, you are bestower of water, you are bestower of honey and sweet juices and you are the bestower of wind (in this universe).

इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम् ।
प्र वां भरन् मानुषा देवयन्तो
आ सीदतां स्वमु लोकं विदाने ॥ ३८ ॥

O Teacher and teacheress, you both like twain engaged in effort to do the good when come (to me) guard our safety in this world and also in other world. The men deserving to become *Deva*, the men of merit support and nourish you both. You knowing your position occupy your seats.

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः ।
वि श्लोक एति पथ्येव सूरिः
शृण्वन्तु विश्वे अमृतास एतत् ॥ ३९ ॥

O teacher and teacheress' both of you become the occupant of seats for our attainment of the worldly pleasure and prosperity. I fit the vedic vsrse, full of knowledge to suit you with respect, food and drink. This vedic verse chanted

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spreads out like the sun on its path. Let all the immortals hear this speech of the Veda.

त्रीणि पदानि रुपो अन्वरोहच्चतुष्पदीमन्वैद् व्रतेन ।
अक्षरेण प्रति मिमीते अर्कमृतस्य
नाभावभि सं पुनाति ॥ ४० ॥

The man possessing brilllance of knowledge ascends to know three *Padas*, the kinds of speech (i. e. pashyanti, madhyama and vaikhari) and after this knows the fourth speech through practice of devout austerity. He with syllable *Aum* measure the Rik and purifies him in the mind of God who is the centre of law eternal.

देवेभ्यः कमवृणीत मृत्युं प्रजायै किममृतं नावृणीत ।
बृहस्पतिर्यज्ञमतनुत ऋषिः
प्रियां यमस्तन्व१मा रिरेच ॥ ४१ ॥

Who amongst learned men does not chose to face mortalily? (Devas also die), who for the subject does not select immortality (i. e. everyone desirss immortality) God, the Master of vedic speech and the seer of all the seers has maintained this procedure of death and life. Yama, the time which has its impact on all, seizes the dear body.

त्वमग्न ईडितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वा ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि
त्वं देव प्रयता हवींषि ॥ ४२ ॥

This fire whicn is present in all created objects and is describsd of its glories carries the offered oblations making them flagrant and hand over to the sun rays. These rays obtain (these substances) through their self-supporting power. This brilliant fire also consumes tne offered oblational substances.

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आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः
प्र यच्छत त इहोर्जं दधात ॥ ४३ ॥

O our fore-fathers, you taking your seats in the near place of blazing radiant flames (i. e. in Yajnashala) give wealth to the man who gives this wealth to deserving others. Bcstow riches to his children and let those of you give energy to them here.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं
च नः सर्ववीरं दधात ॥ ४४ ॥

May the forefathers who are the master of the science of heat and whose policies are praiseworthy come to this *yajna*, may they be present in every house. You eat whatever food and drink have been prepared in our Yajnas and give us the wealth blessed with heroes and progeny.

उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि
ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ४५ ॥

May those our fore-fathers who have the knowledge of medicinal herbs etc, invited (by us) in our favouritc appointed performances concerned with the Yajna, come they here of us, they preach us and they guard us.

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः
प्रतिकाममत्तु ॥ ४६ ॥

May *yama*, the king of people liking food, drink etc., with the other ambitious officials according to his desire enjoying with those elders who are our fathcrs' fathers, who

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are our grand fathers' fathers and who having themselves under their control enjoy the pleasures of this world.

ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः
कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७ ॥

O chief priest, Come you accompanied by thousand of God-praying men, righteous poets, seers, part-takers of Yajna and the elders who occupying the position of men of high learnings are dexter in Yajna-procedures, who are the composers of praising poetical pieces and who cross over this world through adorations,

ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं तुरेण ।
आग्ने याहि सुविदत्रेभिरर्वाङ् परैः
पूर्वैर्ऋषिभिर्घर्मसद्भिः ॥ ४८ ॥

Come along to us, O preceptor, with those fore-fathers who are well-experienced, excellent, accomplished in knowledge and shining with radiance, and with those who are truthful, eaters of grain, preservers of grains and who travel with the man of supreme power and wise statesmen in the same conveyance.

N. B.—The verses 49, 50 and 51 under interpretation, seem to be concerned with the primitive state when creature come to emergence. All the living beings in their matured forms come out of the womb of earth. This creation takes place under God's preservation without co-habitation of parental pair. The procreation from parentul pairs starts thereafter.

उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदाः पृथिवी दक्षिणावत एषा
त्वा पातु प्रपथे पुरस्तात् ॥ ४९ ॥

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O Jiva, you go near the grand far-extensive this mother-earth which is comfortable (in all respects). This earth is wood-like soft and smooth for the man seeking maturity and let this mother earth preserve you in course onward.

उच्छ्वंञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपसर्पणा
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥ ५० ॥

Let this earth have and swell, let it not press in contraction and give any discomfort (to jiva), let it be easily accessible and of pleasant approach for this *Jiva*. Let this earth cover this *Jiva* as a mother wrap to cover her child with her skirt.

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप
हि श्रयन्ताम् । ते गृहासो घृतश्चुतः
स्योना विश्वाहास्मै शरणाः सन्त्वत्र ॥ ५१ ॥

Let this earth remain having and swelling and thousands of *Jivas* take their shelters in it. May these shelters in it be quite comfortable, givers of flow of ghee etc. and alround abodes for this jiva.

उत्ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम्
एतां स्थूणां पितरो धारयन्ति ते तत्र यमः
सादना ते कृणोतु ॥ ५२ ॥

O man, I, the ruler of the subject for your sake hold under my control this earth and on your all sides habilitating these people I do not find any trouble. The elders guarding the nation lay this strong foundation themselves. May the controlling authority make dwelling there for you.

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत
सोम्यानाम् । अयं यश्चमसो देवपानस्तस्मिन्
देवा अमृता मादयन्ताम् ॥ ५३ ॥

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The fire does not upset this chamas, the body of man (which is the means of enjoying worldly pleasures and suffering from worldly pains). This body is favourite to *Devas*, the organs including mind and spirit and the vital airs which keep it refreshed. This body is the meant of the preservation of the organs etc. and let them being immortal play in pleasure in it.

अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते ।
तस्मिन् कृणोति सुकृतस्य भक्षं तस्मिन्निन्दुः
पवते विश्वदानीम् ॥ ५४ ॥

The Supreme God whatever fulfledged body offers for soul (Indra) who is endowed with energy and limbs, therein He does maintains the *Bhoga*, the fruit of good acts, In this body the man practising *yoga* grow towards ultemate progress.

यत् ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद् विश्वादगदं कृणोतु सोमश्च
यो ब्राह्मणाँ आविवेश ॥ ५५ ॥

May *Agni*, the physician make healed up all that wounds (of your body) which are inflicted by a black bird, ants, snakes and dogs, jackals etc. and also make you healthy, O man, (*Soma*), the experienced one who is present among learned men.

पयस्वतीरोषधयः पयस्वन्मामकं पयः ।
अपां पयसो यत् पयस्तेन मा सह शुम्भतु ॥ ५६ ॥

May herbacious plants be full of juice, may milk for us be full of juice and may the waters make us fair and clean with whatever the substance of the juice of waters.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।

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अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु
जनयो योनिमग्रे ॥ ५७ ॥

Let these unwidowed women having their good respective husbands adorn themselves with fragrant balm anguent. These women having no tears in eyes, free from disease, well-ornamented first go to husbands' house.

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वा सुवर्चाः॥ ५८ ॥

O Jiva, you leaving out the sins come again to this world and have the company of father and mother and establish yourself in the All-pervading God with control of organs and good philanthropic acts. You shine in the world again with body full of strength and transparency.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम् ।
तेभ्यः स्वराडसुनीतिर्नो अद्य यथावशं
तन्वः कल्पयाति ॥ ५९ ॥

For those elders who are our fathers—father, who are our grandfathers' father who (after death) enter into vast space, self-refulgent God who is the ordainor of living world forms, at moment the bodies according to his power and their previous deeds.

शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम् ।
शीतिके शीतिकावति ह्लादिके ह्लादिकावति ।
मण्डूक्य१प्सु शं भुव इमं स्व१ग्निं शमय ॥ ६० ॥

O man, may the frost be sweet for you and may auspicious rain come down for you. Let the herbacious creeper of cool nature and cool effect, the healing plant of pleasant nature and pleasant effect, like female frog in the water, be pleasant for you and calm the heat and burning of your body.

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विवस्वान् नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम् ॥ ६१ ॥

May self-refulgent God who is good protector, giver of motive power and who is benevolent, make us free from fears, may there be large namber of heroes belonging to me and may there be in my own possession the wealtn full of cows and horses.

विवस्वान् नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु ।
इमान् रक्षतु पुरुषाना जरिम्णो
मो ष्वेषामसवो यमं गुः ॥ ६२ ॥

May self-refulgent God place us into immortality, let death flee away from us and let life immortal come to us. May He protect these people to matured old age and let not the vital breaths of these people go to *yama*, the time causing death untimely.

यो दध्रे अन्तरिक्षे न मह्ना पितृणां कविः प्रमतिर्मतीनाम् ।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः
प्रतरं जीवसे धात् ॥ ६३ ॥

O friends, all the people, you adore and pray with faith and knowledge Him (God) who, through His grandeur now holds up all the worlds and who is most intelligent amongst all the pretective forces and is most excellent in understanding amongest all indowed with good understand. May He who is All-controlling Divinity lead us to lengthgened life.

आ रोहत दिवमुत्तमामृषयो मा बिभीतन ।
सोमपाः सोमपायिन इदं वः
क्रियते हविरगन्म ज्योतिरुत्तमम् ॥ ६४ ॥

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O seers, you aspire to highest state of light and knowledge, you shed away all the fears. You become the protector of the seience of herbs and disseminator of that knowledge. This food, drink etc. have been prepared for you. May we attain God who is the highest refulgence of all refulgences.

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥ ६५ ॥

This fire shines with great banners of flames, it causing rain roars in heavenly region and the region of the earth. This great fire is pervading from one end of sky to another and (i. e. every where) and this has its presence in the mid of waters.

नाके सुपर्णमुप यत् पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य
योनौ शकुनं भुरण्युम् ॥ ६६ ॥

As the wise men longing in their hearts see in the sky this sun like a bird who moves in sky, has the rays, has the light-wings and who is the carrying agenet of watery substance and is the presever of water, electricity etc, in the place of *Yajna*, the air so we should see it.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि
जीवा ज्योतिरशीमहि ॥ ६७ ॥

O Almighty God, please give us the powers of discrimation like a father to his son. O Lord, you are adored and worshipped by all you guide us in this world so that we the Jivas attain the light.

अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ६८ ॥

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Let those jugs which full *Apupas*, the delicious preparations have been held affixed for you, O man, be rich with other cerials, rich with honey and rice with butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ ६९ ॥

O Man, for your sake whatever paddy grain mixed with sesmun and other grains I scatter in Yajna fire be for you excellent and potent. May All-controlling God grace you with them.

पुनर्देहि वनस्पते य एष निहितस्त्वयि ।
यथा यमस्य सादन आसातै विदथा वदन् ॥ ७० ॥

This fire (Vanaspati) returns to giver whatever has been offered in it (in Yajna). So that the *Yajmana* may remain in the world which is the home of All-controlling God, preching the various knowledge and acts (to people).

आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते ।
शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके ॥ ७१ ॥

This fire which is present in all the created objects operates its function, Its flame becomes full of glowing heat. This burns the body of dead man and carries it to the shining space the sun-beams,

ये ते पूर्वे परागता अपरे पितरश्च ये ।
तेभ्यो घृतस्य कुल्यैतु शतधारा व्युन्दती ॥ ७२ ॥

For those seasons whieh in order are former and those which are latter let the channel of ghee flow in the Yajna with the overflow of thousand streams.

एतदा रोह वय उन्मृजानः स्वा इह बृहदु दीदयन्ते ।

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अभि प्रेहि मध्यतो मापं हास्थाः
पितॄणां लोकं प्रथमो यो अत्र ॥ ७२ ॥

O man, you purifying yonr life ascend to glory, your kindered men are here shining well (in prosperity etc.) You proceed on-word (on the path of progress from their mid). You do not leave the company of experienced elders. This is the first and main institution in this world.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—यमः, मन्त्रोक्ताः; ८१-८७ पितरः; ८८ अग्निः; ८९ चन्द्रमाः ॥ छन्दः—१, ४, ७, १४, ३६, ६० भुरिक् त्रिष्टुप्; २; ५, ११, २९, ५८ जगतीः; ३ पञ्चपदा भुरिगति जगती; ६, १३ पञ्चपदा शक्वरी; ८ पञ्चपदाऽतिशक्वरी; ९ पञ्चपदा भुरिक् शक्वरी; १०, १५, २८, ३०, ३४, ३५, ३७, ४०, ४४-४८; ५२, ५४, ६४, ६५, ६९, ७० त्रिष्टुप्; १२ महाबृहती; १६-२४ त्रिपदा भुरिङ् महाबृहती; [२५], ३१; ३२, ३८, ४१, ४२, ५५, ५७, ५९, ६१ अनुष्टुप्; २६, ३३, ४३ उपरिष्टाद् बृहती; २७ याजुषी गायत्री; ३९ पुरोविराडास्तारपङ्क्तिः; ४९ अनुष्टुब्गर्भा त्रिष्टुप्; ५०, ५१ पुरोविराड् सतःपङ्क्तिः (?, जगती); [५३ सतःपङ्क्तिः]; ५६ ककुम्मत्यत्यनुष्टुप्; ६२ भुरिगास्तारपङ्क्तिः; ६३ स्वराडास्तारपङ्क्तिः; ६६ त्रिपदा स्वराड् गायत्री; ६७ द्विपदाऽऽर्च्यनुष्टुप्; [६८, ७१ आसुर्यनुष्टुप्]; ७२-७४, [७९] आसुरी पङ्क्तिः; ७५ आसुरी गायत्री; ७६ आसुर्युष्णिक्; ७७ दैवी जगती; [७८ आसुरी त्रिष्टुप्; ८० आसुरी जगती]; ८१ प्राजापत्याऽनुष्टुप्; ८२ साम्नी बृहती; ८३, ८४ साम्नी त्रिष्टुप्; ८५ आसुरी बृहती; ८६ चतुष्पदा ककुम्मत्युष्णिक्; ८७ चतुष्पदा शङ्कुमत्युष्णिक्; ८८ पथ्या पङ्क्तिः; ८९ पञ्चपदा पथ्या पङ्क्तिः; (६७, ६८, ७१, ८६ एकावसानाः) ॥

HYMN 4

Seer—Atharvan. Subject matter-Yamah; as described in the verses; 81-87 Pitarah; 88 Agnih; 89 Chandramah; Metre—1, 4, 7, 14, 36, 60 Bhurik Tristup 2, 5, 11, 29, 58 Jagati; 3 Panchpada Bhurigatijagati; 6, 13 Panchpada Shakvari; 8 Panchpada Atishakvari; 9 Panchpada Bhurik Shakvari;

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10, 15, 28, 30, 34, 37, 40, 44—48, 52, 54, 64, 69, 70 Tristup; 12 Mahabrihati; 16-24 Tripada Bhurigmahabrihati; (25) 31, 32, 38, 41, 42, 55, 57, 59, 61 Anustup; 26, 33, 43 Uparistud Brihati; 27 Yajushi Gayatri; 39 Puro-Viradastarpanktih; 49 Anustubgarbha Tristup 50, 51 Puro-Virat Satahpanktih (Jagati); (53 Satah Panktih), 56 Kakummatyanustup; 62 Bhurigastarpanktih; 63 Svaradastar Panktih; 69 Tripada Svarad Gayatri, 67 Tripada Archyanustup; 67 Dvipada Archyanustup; (68, 71 Asuryanustup); 72, 74 (79) Asuri Panktih; 75 Asuri Gayatri: 75 Asuri Gayari; 76 Asuryushnik; 77 Daivi Jagati (78 Asuri Tristup; 80 Asuri Jagati), 81 Prajapatyanustup; 82 Samni Brihati; 83, 84 Samni Tristup; 85 Asuri Brihati; 86 Chatuspada Kakummatyushnik ; 87 Chatuspada Shankmatyushnik, 88 Pathya Panktih, 89 Panchpada Pathya Panktih; (67, 68, 71 86 Ekavasanah).

आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि ।
अवाड्ढव्येषितो हव्यवाह ईजानं युक्ताः
सुकृतां धत्त लोके ॥ १ ॥

Let these fires rise to their mother cause, the heavenly region. I, the priest (conducting Yajna) make these fires rise up through the media and means adopted by our living forefathers. This oblation-carrying fire favorable to (Yajmanas) bears the oblatilions offered and being hornessed the beeomes the means of establishing the performer of Yajna in the state of the doers of good acts,

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि
तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः
स्वर्गं यन्ति लोकम् ॥ २ ॥

The learned men or natural forces, the seasons or the performers of Yajna accomplish the Yajnas, they arrange and manage oblatory substances purodash preparation ladless and other instruments of Yajna. O man, you make your path to be tread through those ways and means which are

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adopted by elders and through which performers of Yajna attain the life of happiness and enlightenment.

ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति ।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति
तृतीये नाके अधि वि श्रयस्व ॥ ३ ॥

O man, you look carefully on the path of eternal law and truth and attain that state of happiness and blessedness where the most learned persons enjoy the bliss through those ways and means by which the mystics doing good acts go and you thus find your place in the blessed state which is called as third state of salvation.

त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः ।
स्वर्गा लोका अमृतेन विष्ठा
इषमूर्जं यजमानाय दुह्राम् ॥ ४ ॥

The three moving forces i.e. sun, fire and Air, and the lightning and heat which cause thundering in to cloud are standing high in their appointed spheres in the light emitting sky. These spheres of light are filled with watery vapours and they yield grain and power to the performance of *Yajna.*

N.B. :—In the verse 5th the there kinds of ladles are described. These are the spoons for pouring down ghee oblations on the fire. Their importance in the performance of Yajna has been highly eulogized. In the physical sense these there means the heavenly region, firmament and the earthly sphere of vast habilitative expansion. Juhu, Upabhrit and Dhriva are respectively significant of heavenly region, firmament and earthly spheres.

जुहूर्दाधार द्यामुपभृदन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम् ।
प्रतीमां लोका घृतपृष्ठाः स्वर्गाः
कामंकामं यजमानाय दुह्राम् ॥ ५ ॥

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The heavenly region has held up the sun, the firmament has supported the atmosphere and the vast rehablitative expansion and supporting power has established the earth's expansiue capacity. These resplendent world sover-spread which carry butter-oblations on their back hyield for the yajmana all his desired ends to wards this earth.

ध्रुव आ रोह पृथिवीं विश्वभोजसमन्तरिक्षमुपभृदा क्रमस्व ।
जुहु द्यां गच्छ यजमानेन साकं स्रुवेण वत्सेन दिशः प्रपीनाः
सर्वा धुक्ष्वाहृणीयमानः ॥ ६ ॥

Let this *Dhriva* (Ladle) axend the earth full of all protections with Yajmana, let this Upabhrit (ladle) cross over the firmament with Yajamana and let this Juhu (ladle) go to the heavenly region with Yajmana. Let the Yajmana being un-reluctant milk out all the quarters swelling (with oblations offered) with ladle which is like a calf.

तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति ।
अत्रादधुर्यजमानाय लोकं दिशो
भूतानि यदकल्पयन्त ॥ ७ ॥

The men (of perseverance) tide over overwhelming difficulties through the way which the performers of Yajna and doers of good acts traverse like the rivers through the sailing means. When all the quartres, the creatures are filled with oblatory substance they make place for the performer of Yajna in this world.

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो
दक्षिणानामयनं दक्षिणाग्निः । महिमानमग्नेर्विहितस्य
ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥ ८ ॥

The first fire is the path and means of highly enlightened men, the fire of house-hold is the way and means of the learned men known as Adityas and Dakshinagni is the way and means of those who are matured in knowledge. O

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man, you being celebrated in knowledge and actions, matured and strong know the grandeur of this fire which is prescribed for the Yajna by the Veda.

पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात् तपतु गार्हपत्यः ।
दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्
दिशोदिशो अग्ने परि पाहि घोरात् ॥ ९ ॥

Let the first fire make you auspiciously ripe from the east, let the house-hold fire make you mature from the west with happiness, let the *Dakshinagni* make you ripe in all respect like happiness and protection from north, middle and atmosphere. Let this fire preet you from calamities on all sides.

यूयमग्ने शंतमाभिस्तनूभिरीजानमभि लोकं स्वर्गम् ।
अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः
सधमादं मदन्ति ॥ १० ॥

Let this and these fires, with their auspicious effects make the performer of Yajna reach the state of happiness and light. Let these fires becoming like horses carrying riders on their backs, give him the reach to that state where the most learned men with all their mysterious power enjoy the blessedness.

शमग्ने पश्चात् तप शं पुरस्ताच्छमुत्तराच्छमधरात् तपैनम् ।
एकस्त्रेधा विहितो जातवेदः सम्यगेनं
धेहि सुकृतामु लोके ॥ ११ ॥

Let this fire which is present in all the created objects mature him happily from behind, happily from before, happily from north and happily make him ripe in knowledge and action. Let this fire which is one and parted triply makes him place in the state of doers of good acts.

शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः ।

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शृतं कृण्वन्तं इह मावं चिक्षिपन् ॥ १२ ॥

Let these auspiciously lit fires present in all the object make the yajmana who is concerned with house-hold life begin with the yajnas. Let them making the performer of *Yajna* mature in world, not fall down (from righteous path),

यज्ञ एति वितंतः कल्पमान ईजानमभि लोकं स्वर्गम् ।
तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः ।
शृतं कृण्वन्तं इह मावं चिक्षिपन् ॥ १३ ॥

The Yajna performed and accomplished well make the Yajmana attain the state of happiness. Let these happily lit fires satisfy the performer of Yajna who is in contact of *Prajpati*, the Lord of creatnres and has sacrifixced everything (for the cause of Yajna), Let them making him accomplished not fall down (from the righteous path) in this world,

ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद् दिवंमुत्पतिष्यन् ।
तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः
पन्थाः सुकृते देवयानः ॥ १४ ॥

The man performing Yajna desiring to rise the state of highest light and happiness from the state of limited happiness takes, the support of fire lit for Yajna and for him the doer of good acts gleams the path which is more lustrous than the shining sky and is the state of salvation called as Devayana.

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु ।
हुतोऽयं संस्थितो यज्ञ एति
यत्र पूर्वमयनं हुतानाम् ॥ १५ ॥

O man, let the priest refulgent with knowledge be your *Hotar*, let the master of vedic speeches your *Adhvaryu*, and let the

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celibite erudite learned be your *BRAHMAN*, by your right side. (Thus) performed and accomplished Yajna goes to that place where remains the store of perviously accomplished Yajnas.

अपूपवान् क्षीरवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १६ ॥

Let the preparation enriched with Apupas and milk rest here. We serve with it to them who are makers of the social order and finders of the path and who as the partakers of the Devas in oblation are present here.

अपूपवान् दधिवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १७ ॥

Let the prepartion enriched with *Apupas* and curds rest here. We...present here.

अपूपवान् द्रप्सवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १८ ॥

Let the preparation enriched with *Apupas* and juicy substance. rest here We...present here.

अपूपवान् घृतवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ १९ ॥

Let the preparation enriched with *Apupas* and butter rest here. We...present here.

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अपूपवान् मांसवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २० ॥

Let the preparation enriched with *Apupas* and the central part of fruit rest here, We...present here.

अपूपवानन्नवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २१ ॥

Let the preparation enriched with *Apupas* and grains rest here. We...present here.

अपूपवान् मधुमांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २२ ॥

Let the perparation enriched with *Apupas* and honey rest here. We———prcsent here,

अपूपवान् रसवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २३ ॥

Let the preparation cnriched with *Apupas* and palatable things rest here. We...present here.

अपूपवानपवांश्चरुरेह सीदतु ।
लोककृतः पथिकृतो यजामहे
ये देवानां हुतभागा इह स्थ ॥ २४ ॥

Let the preparation enriched with *Apupas* and waters rest here. We serve with it to them who are makers of the

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social order and finders of path and who as the partakerr of the Devas in oblation arc present here.

अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ २५ ॥

O performer of Yajna, let all those jugs full of *Apupas* which the learned men have kept for you, be enriched with grain, honey and butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ २६ ॥

O performer of Yajna, All those grains mixed with sesamum and full of other ingredients of giving energy which I, the priest of the Yajna scatter in the fire of Yajna for your good be excellent and of high efficacy for you and May All-controlling Lord grace you with them.

आक्षितिं भूयसीम् ॥ २७ ॥

O Yajmana, May All-controlling God grant you in exhaustible wealth or immortality lastion long.

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं
जुहोम्यनु सप्त होत्राः ॥ २८ ॥

The pleasant Sun permeatcs its operation on the earth, in the heavenly region ann in the vast space which emergcs prior to all (these). On the basis of this sun which moves in the same space (where these seven quarters remain) I offer oblations to these seven direcrions.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम् ।

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ये पृणन्ति प्र च यच्छन्ति सर्वदा
ते दुह्रते दक्षिणां सप्त मातरम् ॥ २९ ॥

Those men of descrimination who see within them the Divlnity who is the revealer of speech having varieties of subjects, who is All-bliss and worshipoable, and who protects the people and gives wealth to deservinging ones, always milk out *Dakshina*, the plentiful grain proterty which obeserves the seven elementsx of the body.

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः
परमे व्योमन् ॥ ३० ॥

For the sake of their happiness the men milk out milk from the cow good and giving sweet milk like the men of learning milk out knowldge from the head which is like the pitche. having four water-discharging pipes. O man, you (present) in the vast realm of Godly kingdom do not kill the cow pouring down milk and energy upon all the people.

एतत् ते देवः सविता वासो ददाति भर्तवे ।
तत् त्वं यमस्य राज्ये वसानस्तार्प्यं चर ॥ ३१ ॥

O man, the All-creating Divinity gives this cloth to you for wearing it. You putting it on your body to your satisfaction walk freely in the kingdom of the good-ruling ruler.

धाना धेनुरभवद् वत्सो अस्यास्तिलोऽभवत् ।
तां वै यमस्य राज्ये अक्षितामुप जीवति ॥ ३२ ॥

O Yajmana, the grains of corn are known as *Dhenu*, the cow (in the jurisdiction of) Yajna and the sesamum becomes her calf. The man keeping this *Dhenu*, grain property inexhaustible conducts his affairs in the realm of *Yama*. the fire of the Yajna.

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एतास्ते असौ धेनवः कामदुघा भवन्तु ।
एनीः श्येनीः सरूपा विरूपास्तिलवत्सा
उप तिष्ठन्तु त्वात्र ॥ ३३ ॥

O man, let these *Dhenus* the grains of corn, become the suppliers of all your desired ends and let these sesamum known as *Anih*, *Shenib*, *Sarupah*, *Virupah* and called as calves stand beside you.

एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते ।
तिलवत्सा ऊर्जमस्मै दुहाना
विश्वाहा सन्त्वनपस्फुरन्तीः ॥ ३४ ॥

Let these rice-varieties of grains of cores-Anih, Harinih, Shenih, Krishna and Rohinih called *Dhenus* whose calves are sesamums be in possession of that of you, O man, let them remain not being flinched from milking and giving energy to him for ever.

वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम् ।
स बिभर्ति पितरं पितामहान् प्रपितामहान्
बिभर्ति पिन्वमानः ॥ ३५ ॥

I, the performer of *Yajna* offer in the fire this oblation which is like the spring having hundred and thousand streams. This fire possessed of oblatory pours protects our living father, grand fathers and also protects our grand-father's fathers.

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे ।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥

The sun- beams with their retaining powers take in their folds the oblatory substance which, like the spring of hundred and thousand streams, spreading in the atmosphere, pouring grain and vigour remains exhaustive.

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इदं कसाम्बु चयनेन चितं तत् संजाता अव पश्यतेत ।
मर्त्योऽयममृतत्वमेति तस्मै गृहान्
कृणुत यावत्सबन्धु ॥ ३७ ॥

O Ye kinsmen, you carefully see and realize this seed-fluid which has been accumulated from all the parts of body. This mortal seed-fluid restores in it the immortality, the soul or spirit in mothers womb). You all the related persons make houses for that (born babe).

इहैवैधि धनसनिरिहचित्त इहक्रतुः ।
इहैधि वीर्यवित्तरो वयोधा अपराहतः ॥ ३८ ॥

O man, you even here in this world grow with prosperity and becoming here intelligent, performing good acts here be the distributor of wealth (in good cause). In this world you grow stronger, the possessor of grain and wealth and inconquerable.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः ।
स्वधां पितृभ्यो अमृतं दुहाना
आपो देवीरुभयांस्तर्पयन्तु ॥ ३९ ॥

Let these sweet and pure waters giving satisfaction to sons and grand-sons, and pouring grains and *Amrit*, the long life for elders both.

आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम् ।
आसीनामूर्जमुप ये सचन्ते ते नो रयिं
सर्ववीरं नि यच्छान् ॥ ४० ॥

Let Apah, all the men of wisdom and action forward this fire to our living fore-fathers. May our fore fathers perform this Yajna. Let these fore-fathers who possess grain etc. at their disposal, give us always the wealth blessed with heroes and children.

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समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम् ।
स वेद निहितान् निधीन्
पितॄन् परावतो गतान् ॥ ४१ ॥

Let the people enkindle fire (of Yajna) which carries the oblatory substances which is butter-loving and undecaying. This fire makes us known of concealed treasures and the seasons which are far away (from our reach).

यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ॥ ४२ ॥

O Man let all of them whatsoeves as the mingled preparation, whatevere of the cooked rice and whatever as the central part of fruits I persent to you be mixed with palatobleea-tables sweet and enriched with butter.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते
यमो राजानु मन्यताम् ॥ ४३ ॥

Let all these grains mixed with sesamum and highly efficacious which I, the of priest of Yajna offer in fire for you O Yajman! be excellent highly and effective for you. May All-controlling God grace you with them.

इदं पूर्वमपरं नियानं येना ते पूर्वे पितरः परेताः ।
पुरोगवा ये अभिशाचो अस्य ते त्वा वहन्ति
सुकृतामु लोकम् ॥ ४४ ॥

O man, This is the first and this is this recent path by which your fore-father traversed to wards life goal. They who are the leaders of this path and are now treading it make you reach the state to be occpied by the men of good acts.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने

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सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे
वार्यं दात् ॥ ४५ ॥

The men aspiring to be *Devas*, call for help the knowledge and speech of the vedas. They pronounce the Vedic verses in the *Adhrava*, the Yajna when it is accomplished. The righteous men eulogize the vedic speech and this vedic speech and knowledge bestows excellent thing to him who is munificent.

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा
इष आ धेह्यस्मे ॥ ४६ ॥

The fore-fathers through dexterity accomplishing the *Yajna* praise the vedic knowledge and speech. O Ye people, you sitting in this Yajna enjoy pleasure. Give us the grain free from disease.

सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिडो अत्र भागं रायस्पोषं
यजमानाय धेहि ॥ ४७ ॥

Madhyamika Vac (Saraswati), the sound-vibration which plays mysterious roles and which osciletes in the uninterruptory space, grasping the oblational substance of *Yajna* operats its functions with the cerials offered in the Yajna-fire, pronounced Ved-mantras and the rays. This bestows to the *Yajmana*, in the Yajna the plenteous wealth a portion worth a thousand, of refreshment.

पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता
प्र तिरात्यायुः । परापरैता वसुविद् वो अस्त्वधा मृताः
पितृषु सं भवन्तु ॥ ४८ ॥

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I, the performer of *Yajna* establish this *Prithivi*, the *Yajnavedi* on the ground of the earth. May the creator of universe extend the duration of our lives. The man amongst you, who is away with business may be the gainer of wealth Those who got dead (in pursuit of their ventures) may again be born among fathers and mothers.

आ प्र च्यवेथामप तन्मृजेथां यद् वामभिभा अत्रोचुः ।
अस्मादेतमघ्न्यौ तद् वशीयो दातुः
पितृष्विहभोजनौ मम ॥ ४९ ॥

O man and woman, you advance on all sides (in the way of progress) against whatever bad thing the men of enlightenment have warned you, you wipe out and becoming free from that you attain the alround knowledge. This act of yours is controller of your bad tendency. You come here amongst the father and mother of ours, the givers as the protectors.

एयमगन् दक्षिणा भद्रतो नो अनेन दत्ता सुदुघा वयोधाः ।
यौवने जीवानुपपृञ्चती जरा पितृभ्य
उपसंपराणयादिमान् ॥ ५० ॥

May this *Dakshina*, remuneration (of conducting Yajna) which will fulfil all our desires and which is full of grains, be auspicious for us. This like the old age which overcomes the people after youth, make these men find place amongst living elders.

इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि ।
तदा रोह पुरुष मेध्यो भवन् प्रति
त्वा जानन्तु पितरः परेतम् ॥ ५१ ॥

I cherish this great respect (Barhih) for our fore-fathers, I greater than this, spread out my spirit for the *Devas*, the men of great vision and wisdom. O Man, you becoming pure and righteous ascend to that distinction as the elders think of (remember) you after you become dead.

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एदं बर्हिरसदो मेध्योऽभूः प्रति त्वा जानन्तु पितरः परेतम्
यथापरु तन्वं१ सं भरस्व गात्राणि
ते ब्रह्मणा कल्पयामि ॥ ५२ ॥

O Man, you becoming pure and righteous ascend to this excellent disincition as elders may remember you after your death. You strengthen your body limb by together. I make your limbs stout and sturdy with food.

पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन् ।
आयुर्जीवेभ्यो वि दधद् दीर्घायुत्वाय शतशारदाय ॥ ५३ ॥

The brillitant *Prana*, Soma is the cover over all the oblations. Let nourishment, power and might and vigour come to us. Let it give long life for the people for a long existance through a hundred autumns.

ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम ।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः
प्रतरं जीवसे धात् ॥ ५४ ॥

O Ye men, you the friends of all worship through the offer of oblations (in Yajna to Him who is the distribution of vigour and has created it. He is firm like rock and has attained the mastership over *Annas*, the worlds and objecrs of mortality, May He, the All-controlling entity make us to live long.

यथा यमाय हर्म्यमवपन् पञ्च मानवाः ।
एवा वपामि हर्म्यं यथा मे भूरयोऽसत ॥ ५५ ॥

As the five classes of men (the four Varnas and one avarna) build the house for *Yama*, the fire of Yajna so I build house that greater number of children be mine.

इदं हिरण्यं बिभृहि यत् ते पिताबिभः पुरा

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स्वर्गं यतः पितुर्हस्तं निर्मृड्ढि दक्षिणम् ॥ ५६ ॥

O man, you accept this (medically prepared) gold which your father also have had before You. You (administering it to him) rub and cleans the right hand of your departing father.

ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।
तेभ्यो घृतस्य कुल्यैतु मधुधारा व्युन्दती ॥ ५७ ॥

Let the stream of butter mixed with the pour of honey moistening the atmosphere run for those who are living, who are dead, who are born and who are old worshipping men.

N.B. :—Here in the verse 57 the them *Mritah* has been used for those who are dead. In the case of dead persons the stream of butter etc, run to burn the mortal remains. This has been indicated.

वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः ।
प्राणः सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य
हार्दिमाविशन्मनीषया ॥ ५८ ॥

The Lord who is the possessor of highest descriminating powers, and the pourer of all prosperities purifies the visions (of men). He is the orignator of nights and days, dawns and dusks and heavenly region. He is the vital force of speeches. He makes the clouds roar through His wisdom he pervades inner most part of *Indra*, the individual soul.

त्वेषस्ते धूम ऊर्णोतु दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥ ५९ ॥

O holy God, your radiant gleam spreading all over like the smoke of fire covers all the emancipated jivas in His blessedness. O symbol of all the sanctity, You like the sun through its light, shine by your grace and power.

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प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न
प्र मिनाति संगिरः । मर्यइव योषाः समर्षसे सोमः
कलशे शतयामना पथा ॥ ६० ॥

Indu, the mystic attains the blessedness of God wherein nothing remains to be done and attained. As His friend he does not violate, His, the friends' advices. As a bride-groom meets his bride the *Soma* comes in to pot by the course or hunpred (various) paths.

अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥ ६१ ॥

Self-brilliant strong wise men enjoy the worldly pleasure and becomes highly satisfied. They shake off all these enjoyments and pray God. We ask them for all help.

आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः ।
आयुरस्मभ्यं दधतः प्रजां च रायश्च
पोषैरभि नः सचध्वम् ॥ ६२ ॥

O Ye elders, you who are in dexter preparing herbacious medicines come to us by the paths adopted by elders and untreadable by orderinary men. You bestowing life upon us and giving progeny favour us with increase of riches.

परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः ।
अधा मासि पुनरा यात नो गृहान्
हविरत्तुं सुप्रजसः सुवीराः ॥ ६३ ॥

O Ye our fore-fathers who are dexter in medical preparations return to your places by the deep ways leading to the residing villages. You with good studnest and men come again, in a month to our houses for eating the remains of oblatory substance, or eatables.

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यद् वो अग्निरजहादेकमङ्गं पितृलोकं गमयञ्जातवेदाः ।
तद् व एतत् पुनरा प्याययामि साङ्गाः
स्वर्गे पितरो मादयध्वम् ॥ ६४ ॥

O living fore fathers, if Agni, the heat present in all objects making you attain the state of elders and fore-fathers has left any limb of yours, I make it fit again and you with all your limbs enjoy the pleasure in the state of happiness.

N.B. :—Here in the 64th verse it has been dercribed that if hcat leaves any limb of old father and mother (causing paralysis) the physician should make that limb fit by treatment.

अभूद् दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि
त्वं देव प्रयता हवींषि ॥ ६५ ॥

This fire of Yajna present in all objects is sent as an envoy (to all the Yajna-devas). This is praised by men at evening and at morning, this fire give oblatory substance to sun-rays and they grasp it by their capacity. Let this blazing fire consume the oblations according to procedure.

असौ हा इह ते मनः ककुत्सलमिव जामयः ।
अभ्येनं भूम ऊर्णुहि ॥ ६६ ॥

O Man, your mind is entangled in this world like women to their shoulders. Let this earth be the souree of keeping this man safe (in the womb in primitive state).

शुम्भन्तां लोकाः पितृषदनाः
पितृषदने त्वा लोक आ सादयामि ॥ ६७ ॥

May the residential places where elders live remain always decorated and clearn. O man, I accommodate you in the residence where reside.

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ये ३ स्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥

This is the seat of those who are our elders.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो
अदितये स्याम ॥ ६९ ॥

O Varuna, God worshippable by all you loosen the bonds (binding us) which is above, between and or high, middle and low (i.e. the birth in high, middle and low species). Then we becoming firm in law and regulation of yours become sinless for attaining immortality O All-sustaining Lord.

प्रास्मत् पाशान् वरुण मुञ्च सर्वान् यैः समामे बध्यते यैर्व्यामे
अधा जीवेम शरदं शतानि त्वया
राजन् गुपिता रक्षमाणाः ॥ ७० ॥

O *Varuna*, (All-worshipped Divinity) please set us free from all those bonds with which a *Jiva* is bound at length and cross-wise. O All ruling God, we protected and preserved by you live a hundred autumns.

अग्नये कव्यवाहनाय स्वधा नमः ॥ ७१ ॥

Let there be praise and oblation for Agni, the fire which is the bearer of oblations,

सोमाय पितृमते स्वधा नमः ॥ ७२ ॥

Let there be praise and oblation for *Soma*, the moon having rays.

पितृभ्यः सोमवद्भ्यः स्वधा नमः ॥ ७३ ॥

Let there be praise and food and for the fore-fathers expert in the science of herbacious plants.

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यमाय पितृमते स्वधा नमः ॥ ७४ ॥

Let there be praise and oblation for Yama, the Air which mediates rays.

एतत् ते प्रततामह स्वधा ये च त्वामनु ॥ ७५ ॥

O living Grand-fathers' father, let this food given to you and those with you be efficacious.

एतत् ते ततामह स्वधा ये च त्वामनु ॥ ७६ ॥

O living grand father let this food etc. given to you and those with you be efficacious.

एतत् ते तत स्वधा ॥ ७७ ॥

O father, let this grain be efficacious for you.

स्वधा पितृभ्यः पृथिविषद्भ्यः ॥ ७८ ॥

Let food be offered to those elders who live on this earth.

स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥ ७९ ॥

Let food be offered to those scientist elders who fly in sky.

स्वधा पितृभ्यो दिविषद्भ्यः ॥ ८० ॥

Let food etc, be offered to those who occupy their places in happiness and enlightenment,

नमो वः पितर ऊर्जे नमो वः पितरो रसाय ॥ ८१ ॥

O elders, we present you grain etc. for the sake of your vigour, O fore-fathers, we present you grain etc. for the sake of your palatation.

नमो वः पितरो भामाय नमो वः

पितरो मन्यवे ॥ ८२ ॥

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O fore-fathers, let there be due respect for your anger and O elders, respect for your wrath against evils.

नमो॑ वः पितरो॒ यद् घो॒रं तस्मै॒ नमो॑ वः
पितरो॒ यत् क्रू॒रं तस्मैं ॥ ८३ ॥

O fore-fathers, let there be due respect for what awful act is done by you, and let there be appreciation for whatever terrible is in you.

नमो॑ वः पितरो॒ यच्छि॒वं तस्मै॒ नमो॑ वः
पितरो॒ यत् स्यो॒नं तस्मैं ॥ ८४ ॥

O fore-fathers, let there be great appreciation for whatever benevolent in you and O fore-fathers, let there be all respect for whatever is pleasant in you,

नमो॑ वः पितरः स्व॒धा वंः पितरः ॥ ८५ ॥

O fore-father, we pay our respects to you and O, fore-fathers we offer food for you.

येऽत्र॑ पि॒तरः पितरो॒ येऽत्र॑ यू॒यं स्थ यु॒ष्मांस्तेऽनु॑
यू॒यं तेषां॒ श्रेष्ठा॑ भूयास्थ ॥ ८६ ॥

O fore-fathers, May you occupy the place of greater respeet among those elders who are here, who you are here and who are with you.

य इ॒ह पि॒तरो॑ जी॒वा इ॒ह व॒यं स्मः ।
अ॒स्मांस्तेऽनु॑ व॒यं तेषां॒ श्रेष्ठा॑ भूयास्म ॥ ८७ ॥

Let us be full of respect amongst the elders who are here and by whose guard and guidance we are alive. Let these elders be in accordance with us.

आ त्वा॑ग्न इधीमहि द्यु॒मन्तं॑ देवा॒जरं॑म् ।

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यद् घ सा ते पनीयसी समिद् दीदयति द्यवि ।
इषं स्तोतृभ्य आ भर ॥ ८८ ॥

Let us enkindle this refulgent fire which is rich in splendour and which does not fade. That whatever is its glorious light, becomes luminous in the sun. This fire bestows grain to them who pray God.

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो
वित्तं मे अस्य रोदसी ॥ ८९ ॥

The moon, full of nice rays, abiding in the sky moves in the vast space. The lightning possessing the ends or cores like shining gold do not find the end of this twain of the heaven and earth. These two know about this sad plight of mine (the soul in bondage).

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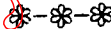
सू०१ ॥ ऋषि:—ब्रह्मा ॥ देवता—यज्ञः ॥ छन्दः—१, २ पथ्या बृहती; ३ पङ्क्तिः ॥

HYMN 1

Seer—Brahman, Subject-matter—Yajnah. Metre-1, 2 Pathya Brihati ; 3 Panktih.

सं सं स्रवन्तु नद्य१ः सं वाताः सं पतत्रिणः ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण
हविषा जुहोमि ॥ १ ॥

May rivers flow regularly, may winds blow as usual and may the bird fly without fear. O preachers and priests, you strengthen this Yajna. I, the Yajmana offer oblations with moistened (butter-poured) oblatory substance.

इमं होमा यज्ञमवतेमं संस्रावणा उत ।
यज्ञमिमं वर्धयता गिरः संस्राव्येण
हविषा जुहोमि ॥ २ ॥

Let the things aimed at *yajna* protect this Yajna and let the moistening substances (butter etc.) preserve this Yajna. I the *yajmana*———substance.

रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे ।
यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्येण
हविषा जुहोमि ॥ ३ ॥

I, the Yajman, attaining each form, each force embrace this man (the priest). Let the four quarters strengthen this my Yajna. I offer oblations with moistened oblatory substance.

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सू० २ ॥ ऋषिः—सिन्धुद्वीपः ॥ देवता—आपः ॥ छन्दः—अनुष्टुप् ॥

HYMN 2

Seer—Sindhudvipah. Subject-matter—Apah. Metre-Anustup.

शं त आपो हैमवतीः शमु ते सन्तूत्स्याः ।
शं ते सनिष्यदा आपः शमु ते सन्तु वर्ष्याः ॥ १ ॥

May the waters of snow-covered hills be sweet for you, O man, may the waters of well be favourable for you, may the streams running swift be auspicious for you and may the waters of rain be pleasant to you.

शं त आपो धन्वन्याः शं ते सन्त्वनूप्याः ।
शं ते खनित्रिमा आपः शं याः कुम्भेभिराभृताः ॥ २ ॥

Sweet for you be the waters of desert, and be auspicious for you the waters of pools, pleasant be for you the waters dug from earth and be favourable to you the waters brought in jars.

अनभ्रयः खनमाना विप्रा गम्भीरे अपसः ।
भिषग्भ्यो भिषक्तरा आपो अच्छा वदामसि ॥ ३ ॥

The active wise men diging out waters deeply without tool are the greater physicians then the physicians and the waters more healing than other healers. We praise these waters.

अपामह दिव्यानामपां स्रोतस्यानाम् ।
अपामह प्रणेजनेऽश्वा भवथ वाजिनः ॥ ४ ॥

O Ye learned men, you become always the possessors of knowledge, force and grain, on being provided with the purity and vigour of the waters rained from the sky and waters of springs and other waters.

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ता अपः शिवा अपोऽयक्ष्मंकरणीरपः ।
यथैव तृप्यते मयस्तास्त आ दत्त भेषजीः ॥ ५ ॥

O Ye men, you obtain these waters which are auspicious waters and which are the waters bringing health. You have these healing waters as your comfort requires to be fulfilled.

सू० ३ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—अग्निः ॥ छन्दः—१, ३, ४ त्रिष्टुपः २ भुरिक् त्रिष्टुप् ॥

HYMN 3

Seer—Atharvangirah. Subject-matter—Agnih. Metre-1, 3, 4, Tristup : 2 Bhuric Tristup.

दिवस्पृथिव्याः पर्यन्तरिक्षाद् वनस्पतिभ्यो अध्योषधीभ्यः ।
यत्रयत्र विभृतो जातवेदास्तत स्तुतो
जुषमाणो न एहि ॥ १ ॥

Let this fire, whether so ever, from earth, from atmosphere, from trees and from herbs, is carried hither and thither to different places and praised and being usable taken into our use.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्वन्तः ।
अग्ने सर्वास्तन्वः सं रभस्व ताभिर्न
एहि द्रविणोदा अजस्रः ॥ २ ॥

Let this fire operate its all the broad functione which as its grandeur is present in luminous objects, which in forests, which in herbs, which in animals, which in waters and which one in firmament ; let this come to one utility being the producer of wealth and incessant with all those forms.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश ।
पुष्टिर्या ते मनुष्येषु पप्रथेऽग्ने
तया रयिमस्मासु धेहि ॥ ३ ॥

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Let this fire be means of bestowing wealth upon us through all that which as its grandeur brilliant and pleasant is present in physical and non-physicial forces, whichsoever of its expansive substance has entered into seasons and cosmic rays and whichever as nourishing force is spreading in human-beings.

श्रुत्कर्णाय कुवये वेद्याय वचोभिर्वाकैरुपं यामि रातिम् ।
यतो भयमभयं तन्नो अस्त्ववं देवानां
यज हेडो अग्ने ॥ ४ ॥

I, the apt one attain into knowledge the property of fire for the man who has heard the learnings with his ears (i.e. learned) poet and who knows whatever is knowable through words and subjects of the Veda, so that the threat of danger from any side be dangerless. Let this fire send for away the wrath (unfavourable functions) of the natural forces.

सू० ४ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—अग्निः ॥ छन्दः—१ पञ्चपदा विराडतिजगती; २ जगती; ३, ४ त्रिष्टुप् ॥

HYMN 4

Seer—Atharvangirah. Subject-matter—Agnih. Metre-1, Panchapada Viradatijagatih, 2 Jagati : 3, 4 Tristup,

यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः ।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु
हव्यमग्निरग्नये स्वाहा ॥ १ ॥

The fire which is present in all the produced objects bears the oblation being praised by those-which as an important expression and diction the Lored of the universe creates, which is obvious in its excellence and which accomplished the performance of Yajna and that of which I, the disseminator of Yajna take into action and practice. Whatever is uttered here is concerned with Agni.

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आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता
सुहवां नो अस्तु । यामाशामेमि केवली
सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम् ॥ २ ॥

I the performer of Yajna (in performing Vedic rites and rituals) set first the intention which is maker or mother of thought and let it be easily expressible for us. Whatever desire I eherish may be mine own. May we be aware of it which possesses my mind.

आकूत्या नो बृहस्पत आकूत्या न उपा गहि ।
अथो भगस्य नो धेह्यथो नः सुहवो भव ॥ ३ ॥

O Divinity (the master of Vedic knowledge) please, you know us through our intention and you come nearer to us through our intention. O God, grace me with fortune and become glorified by us.

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम् ।
यस्य देवा देवताः संबभूवुः स सुप्रणीताः
कामो अन्वेतवस्मान् ॥ ४ ॥

The Lord of Vedic speech (God) who is present in the part and parcels of the universe knows my intention and this my purpose (behind it). It is that intention of which the *Devas* (forces like Agni etc.) well-arranged become the *Devatah*, the subject-matter. Let this intended purpose develop in to us.

सू० ५ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 5

Seer—Atharvangirah. Subject-matter-Indra, Metre-Tristup.

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।

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ततो ददाति दाशुषे वसूनि चोदद् राध
उपस्तुतश्चिदर्वाक् ॥ १ ॥

The Almighty Divinity is the ruler of the universe, human-being and whatever in multifarious forms is present on this earth. He gives thus the wealth to man of munificence. He always praised by us bestwos prosperity and fortune upon us.

सू० ६ ॥ ऋषिः—नारायणः ॥ देवता—पुरुषः ॥ छन्दः—अनुष्टुप् ॥

HYMN. 6

Seer—Narayanah Subject—matter—Purushah. Metre-this hymn of 16 verses is entirely Anustubha.

N.B. :—The Purusha here in this hymn appears as the nucleous force of cosmic order, body and the society. The problems of universe, body and society are solved here through the spirutuo-materalistic interpretation of the history of world, not through only materialistic inter pretation which is half-truth of this philosophy. The Purusha has been here designated as the individual soul of body and organs which is the social animal and the universal soul (God) of matter and universe and creator of the cosmic order. So here matter, soul and God have been taken as eternal separate entities.

सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम् ॥ १ ॥

Purusha, the All-pervading God has the arms of the man of of world. He hath the eyes of all of the creatures of the world and he has the feet of all of the world. He pervading the earth from all sides permeates the world made of ten elements and beyond.

त्रिभिः पद्भिर्द्यामरोहत् पादस्येहाभवत् पुनः ।
तथा व्यक्रामद् विष्वङ्ङशनानशने अनु ॥ २ ॥

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The Divinity with His three steps, the powers ascened the state of enlightenment and happiness. His one step, the power works out in this univers the creation and dissolution etc. of the objccts again and again. In that way He is pervading whole of the univarse and the creatures who eat (animate) and who do not eat (inanimate).

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

So grand is His grandeur and the *Purusha*, is even greater than that, all these creatures and creations form one fourth of His grandeur and three-fourths are in immortality and excellence of blessed-ness.

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येश्वरो यदन्येनाभवत् सह ॥ ४ ॥

All this whatever has been and whatever is to be, is in truth the Purusha. He is the Lord of immortality and of whatever comes in being with other (the creation).

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥ ५ ॥

when the natural and ultranatural forces devided Purusha. the social structure how many divisions they did make ? What was like the mouth what were the arms, what were thighs and what were called the feet of this social order.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्योऽभवत् ।
मध्यं तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥ ६ ॥

The *Brahmana* The men knowing Veda and Supreme Being was like mouth of this social order and like two Bahu, the arms was the *Rajnaya*, the man of administrative and militant quality. The waist-like was the man of trade and agriculture of this society and Shudra, the labour-class came forth from the spirits of service and non-arrogance.

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चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत ॥ ७ ॥

The moon emerged from His mind and the Sun was born from His eyes. The electricity and fire from His mouth and the Air was born His breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥ ८ ॥

From His naval comes the firmamemnt and the heavenly region emerges out from His head. The earth from His feet the directions from His ears and the other worlds thus, were contemplated in to being.

विराडग्रे समभवद् विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥ ९ ॥

The massive whole of nebulae rose in the beginning and Purusha, the All-pervading universal spirit was ordainor of this virat, the nebulous mass. He manifested (in the form of virat) pervaded beyond the quarters, earth and the worlds.

यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥

When the cosmic elements perform the *Yajna* of Cosmic creation with *Purusha*, the soul and God as accomplisher, the spring become its ghee, summer its fuel and the autuman its oblation.

तं यज्ञं प्रावृषा प्रौक्षन् पुरुषं जातमग्रशः ।
तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥

The cosmic elements moisten that worshippable *Purusha*, who is manifest in the beginning with rain and through Him the *Devas*, *Sadhyas* and these Vasus perform the Yajna of creation.

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तस्मादश्वा अजायन्त ये च के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ १२ ॥

The horses and those creatures which have two rows of teeth were born this Yajna-purusha. From it were born kine, from it goats and from it were born the sheep.

तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दो ह जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥ १३ ॥

From that all-worshipped Yajna-purusha came into existence the Riks and Saman verses. The Atharva Veda was born from Him and from Him emerges out the *Yajurveda*.

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ १४ ॥

From that all-worshipped Yajna comes out curd, ghee etc. This Yajna created animals which fly in wind, which are wild and which are domestic.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

When the cosmic elements spreading out this Yajna bound the *Purusha*, iu this *Yajna* as *Pashu*, most santient being the seven vedic metres are made its *Paridhis* and three times seven elementary substances are made the fuels.

मूर्ध्नो देवस्य बृहतो अंशवः सप्त सप्ततीः ।
राज्ञः सोमस्याजायन्त जातस्य पुरुषादधि ॥ १६ ॥

Come forth seven and seventy units of *Soma*. the world in form of virat which is the container of the parts of grossness which is great, which is mysterious, which is splendid and emerged from the *Purusha*, the matter under the control of Pnrusha.

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सू० ७ ॥ ऋषिः—गार्ग्यः ॥ देवता—नक्षत्राणि ॥ छन्दः—१-३, ५ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप् ॥

HYMN 7

Seer—Gargyah. Subject matter-Nakshatras. Metre-1, 3 Tristup; 4 Bhurik Tristup.

चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि ।
तुर्मिशं सुमतिमिच्छमानो अहानि गीर्भिः
सपर्यामि नाकम् ॥ १ ॥

I, the man of aptitude desiring (to attain) penetrative wisdom through the words of praise come in to contct of the vast space and the stars which are wonderous, brilliant simultaneously in the sky, moving and speedy in the world.

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा
पुनर्वसू सूनृता चारु पुष्यो
भानुराश्लेषा अयनं मघा मे ॥ २ ॥

O self-refulgent God, by your grace may the *krittika* and *Rohini* be easily graspable by me (in knowledge). May the *Mrigasira* be favourable for me and *Ardra* be pleasant. May the two *Punarvasus* be good in our description. Let the *Pushya* look niee and *Aslesha* be radiant and Magha be for the Ayana (uttaryana of the sun).

पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा
स्वाति सुखो मे अस्तु । राधे विशाखे सुहवानुराधा
ज्येष्ठा सुनक्षत्रमरिष्ट मूलम् ॥ ३ ॥

May by Gods' grace *Puravaphalgunis* be good in their function, let *Hasta*, and *Chitra* be favourable and *Svati* pleasant for me. Let the *Radha*, the plentiful, *Vishakha* be easily

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caught in our grasp of knowledge. Let *Anuradha* and *Jyestha* be good stars and *Mula* be uninterupted in its working.

अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु ।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः
कुर्वतां सुपुष्टिम् ॥ ४ ॥

Let *Puravashadha* give grains for me and *uttarashadhas* in splendur give strength and juice in the plants. Let *Abhijit* provide us with opportunity of performing *Yajna* and let the *Shravana* and *Shravistha* give vigour in the plants and harvest.

आ मे महच्छतभिषग् वरीय आ मे द्वया प्रोष्ठपदा सुशर्म ।
आ रेवती चाश्वयुजौ भगं म आ मे रयिं
भरण्य आ वहन्तु ॥ ५ ॥

Let the grand *Shatabhishaj* give wealth to me and let two *Prostapada pour* plaasure. Let *Revati* and two *Ashviuis* be source of attaining fortune (of grains) and let the *Bharanis* give us the plentiful riches (grain etc.)

सू० ८ ॥ ऋषिः—गार्ग्यः ॥ देवता—नक्षत्राणि ॥ छन्दः—१ विराड् जगती; २-७ त्रिष्टुप् ॥

HYMN 8

Seer-Gargyah. Subject-matter-Nakshatras Metre 1-Viradjagati, 2-7 Tristup.

यानि नक्षत्राणि दिव्य१न्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु
प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि
शिवानि सन्तु ॥ १ ॥

Let be favourable to me all those lunar mansions on which the Moon moving rotates and which are seen in sky,

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firmament, in the waters, on the earth, and which are looked at from mountains and from the quarters.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं
च नमोऽहोरात्राभ्यामस्तु ॥ २ ॥

Let these twenty eight lunar mansions be favourable and propitious for me and let them have their contact with the moon. May I, by Gods' grace, attain whatever is not attained, preserve whatever has been attained. I may, attain attainable and preserve the prosperous one. Let there be good dealings (on my part) through day and night.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु ।
सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन् ॥ ३ ॥

Let the sub-set be nice for me and let the morning. evening and the day be fair for me. Let it be for me the full of good beasts and good birds. O man your *Suhavan*, Yajna be ausgicious for all and you (after death) attaining immortality, the bliss and making yourself blessed come again (take birth again).

अनुहवं परिहवं परिवादं परिक्षवम् ।
सर्वैर्मे रिक्तकुम्भान् परा तान्त्सवितः सुव ॥ ४ ॥

O All-creating God, please, keep away from me like the empty pitchers all those evils, excitement, talkative struggle, hot wordy exchange and abominatory cry.

अपपापं परिक्षवं पुण्यं भक्षीमहि क्षवम् ।
शिवा ते पाप नासिकां पुण्यगश्चाभि मेहताम् ॥ ५ ॥

Let us cast away the evil act and the food full of abomination. Let us eat the food which is free from sin. Let the benevolent act and pious dealing water down or purify the nose of sin and sinner.

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इमा या ब्रह्मणस्पते विषूचीर्वात ईरते ।
सध्रीचीरिन्द्र ताः कृत्वा मह्यं शिवतमास्कृधि ॥ ६ ॥

O Almighty God, O the Master of the universe, you making them gracious and for me turn accordant these various quarters to which the wind thrills.

स्वस्ति नो अस्त्वभयं नो अस्तु नमोऽहोरात्राभ्यामस्तु ॥ ७ ॥

Let there be happiness for us let there be fearlessness all our for us and let there be our control on day and night.

सू० ९ ॥ ऋषिः—शन्तातिः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ विराडुरोबृहती; २-४, ६-८, १०, ११, १३ अनुष्टुप्; ५ पञ्चपदा पथ्यापङ्क्तिः; ९ पञ्चपदा ककुम्मती (?, त्रिष्टुप्); १२ सप्तपदाऽष्टिः; १४ चतुष्पदा (?) संकृतिः ॥

HYMN 9

Seer-Shantatih. Subject-matter-as described in verses. Metre-1, Viradurobrihati; 2-4, 6-8, 10, 11, 13 Anustup; 5 Panchpada Pathya Panktih 9, Panchpada Kakummati (Tristup) 12, Saptapada Astih; 14 Chatuspada Sankritih.

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम् ।
शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥ १ ॥

May for us the heavenly region be peaceablc, may the earth be peaceable, may this vast firmament be peaceable, may the waters of ocean be peaceable and may the herbacious plants be peaceable.

शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम् ।
शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ २ ॥

May be free from disturbance the first symptoms and may be free from all agitations whatever has been and whatever

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is to be done by us. May be the past free from agitation and also the future and thus everything be peaceful for us.

इयं या परमेष्ठिनी वाग् देवी ब्रह्मसंशिता ।
ययैव ससृजे घोरं तयैव शान्तिरस्तु नः ॥ ३ ॥

May there be peace for us through that speech and knowledge by which the tremendous task can be done and which is that speech and knowledge which occupies its place in Supreme Being is wonderous and revealed by the Supreme Being.

इदं यत् परमेष्ठिनं मनो वां ब्रह्मसंशितम् ।
येनैव ससृजे घोरं तेनैव शान्तिरस्तु नः ॥ ४ ॥

May there even be peace, for us, through that mind of yours, O man and woman, by which the dreadful acts are performed and this is that mind which can be concentrated in God and which has been described by the Veda.

इमानि यानि पञ्चेन्द्रियाणि मनःषष्ठानि
मे हृदि ब्रह्मणा संशितानि ।
यैरेव ससृजे घोरं तैरेव शान्तिरस्तु नः ॥ ५ ॥

May there be peace for us even through those five cognitive organs and the mind as sixth by whom the dangerous task is performed and who are sharpened and placed in my heart.

शं नो मित्रः शं वरुणः शं विष्णुः शं प्रजापतिः ।
शं न इन्द्रो बृहस्पतिः शं नो भवत्वर्यमा ॥ ६ ॥

May God, the friend of all be kind to us, may God, the worshippable by all be gracious to us, may God pervading all be gracious and may the Lord of creation be kind for us. May He, the Master grand worlds and Almighty be benevolent for us and May He, the dispenser of justice be kind upon us.

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शं नो मित्रः शं वरुणः शं विवस्वाञ्छमन्तकः ।
उत्पाताः पार्थिवान्तरिक्षाः शं नो दिविचरा ग्रहाः ॥ ७ ॥

May the air be peaceful for us, may the water be peacful, may the sun and may the time ending all be peaceful for us. May the disturbances having their origin on the earth and atmosphere be peaceful for us and be free from agitation for us all the planets in the heaven.

शं नो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमिरव तीर्यतीः ॥ ८ ॥

May this trembling earth be source of peace for us and may be free from disturbance whatever is called the stroke of flaming meteor, the atmospheric phenomanon. May the twelve Adityas, the months of a year (Gavah) which are the source of causing red water, the blood in the bodies be free from troubles for us and may the earth sliding and sinking be source of peace for us.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः
शमु सन्तु कृत्याः । शं नो निखाता वल्गाः
शमुल्का देशोपसर्गाः शमु नो भवन्तु ॥ ९ ॥

May be free from agitations for us the constellation striken by meteor, may the strategies and designs made (by others) to trouble us be free from inflictions, may the artificial devices used upon us be free from causing troubles. May the mines arranged and burried (to inflict us) be in vain, may the shooting star be free from disturbance for us and may not the calamitiec falling on the country trouble us.

शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा ।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः ॥ १० ॥

May the planets concerned with the moon and the sun with *Rahu*, the shadow of moon between sun and earth be free

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from agitation for us. May the death and meteor be free from disturbances for us and may Rudras, the fires having piercing powers be peaceful for us.

शं रुद्राः शं वसवः शमादित्याः शमग्नयः ।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः ॥ ११ ॥

May be favourable for us *Rudras*, the persons observing the discipline of contineance for 44 years, may be favourable for us the persons observing the discipline of contiuaence for 24 years may be favourable forus the persons observing discipline of contiuaence for 48 years, may be favourable for us all the fires of Yajna (Ahavaniya, Grahpatya and Prajapatya), may be favourable for us the great seers of wonderful wisdom and men of enlightenment and may be gracious for us the man having masterly control over Vedic speech and knowledge.

ब्रह्म प्रजापतिर्धाता लोका वेदाः सप्तऋषयोऽग्नयः ।
तैर्मे कृतं स्वस्त्ययनमिन्द्रो मे शर्म यच्छतु ब्रह्मा
मे शर्म यच्छतु । विश्वे मे देवाः
शर्म यच्छन्तु सर्वे मे देवाः शर्म यच्छन्तु ॥ १२ ॥

May the path of mine be made peaceful by Supreme Being, the ruler of the subject, the Air, the people, Vedas, the seven seers, the seven cognitive powers and the fires the igneous substance, electricity, sun, heat of digestion and Brahma, the pervading cosmic heat. May mighty electricity or mighty spirit give me happiness, may Brahma, the master of four Vedas give me happiness, may *Vishvedevah*, the natural forces give me pleasure and may all the wonderous powers and learned men give me happiness.

यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः ।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु ॥ १३ ॥

May all the alleviations and their means what so ever in this world are known by the seven cognitive organs of the body

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be the source of peace and happiness for me. May there be happiness for me and there be security for me.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्वं शान्तिभिः शमयामोऽहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः॥ १४ ॥

May this earth be source of peace, may the mid-region be peaceful, may the heavenly region be source of peace, may peace prevail in waters, may the herbs be peaceful, may the trees be source of happiness, may all the forces be peaceful for me and may all the wonderous and luminous objects be peaceful and pleasant for me. May the peace and prosperity itself be peaceful and constructive incorporated with peace and tranguillity. May these peace and happiness and the means of peace and auspiciousness make me peaceful and tranguil. Whatever is terrifie in this world whatever is cruel in this world, whatever is impious be made *Shant* (mended or ended) and turned to be auspicious. May every thing be auspicious for us.

सू०१० ॥ ऋषिः—वसिष्ठः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. 10

Sees-Vasisthah. Subject-matter-As described in the verses. Metre-Tristup.

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या
शमिन्द्रासोमा सुविताय शं योः
शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥

May the electricity and fire with their constructive operations be auspicious for us, may electricity and water extending their advantages to us be auspicious for us, may the electricity

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and herbacious plant be auspicious for us in attainment of excellence and happiness, may electricity and air be beneficial to us in battle.

शं नो भगः शमु नः शंसो अस्तु शं नः पुरंधिः
शमु सन्तु रायः । शं नः सत्यस्य सुयमस्य शंसः
शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥

May our fortuue be auspicious to us, may our extensive wisdom and all our riches be the source of happiness to us, may our will regulated and truthful life be blessing to us and may administrator of justice chosen by many be just to us.

शं नो धाता शमु धर्ता नो अस्तु शं न उरूची
भवतु स्वधाभिः । शं रोदसी बृहती
शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ॥ ३ ॥

May the things sustaining us be auspicious for us, may the thinge suporting us be auspicious for us, may the earth be auspicious for us with grains and other products, may the vast earth and heaven be auspicious for us, may the cloud be for our happiness and may the sermons of learned persons, be for our prosperity.

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो
मित्रावरुणावश्विना शम् । शं नः सुकृतां सुकृतानि सन्तु
शं न इषिरो अभि वातु वातः ॥ ४ ॥

May the fire which is effulgent and powerful consuming agent be auspicious for us, may the hydrogen and oxygen gases be benevolent us, may night and day be for our happiness, may the good acts performed by righteous and conscientions persons be to serve our benefit and may the bowing wind be auspicious for us.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु

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शं न ओषधीर्वनिनो भवन्तु
शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

May the electricity and earth serve our benefit in our gracefu attainments, may the space between heaven and earth helping visibility be auspicious for us, may the medicinal plants and trees of forest be wholesome for us, may the victorious administrator of the land be the source of our happiness.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा
ग्नाभिरिह शृणोतु ॥ ६ ॥

May the brilliant sun with earth moon etc. be auspicious for us, may the laudable water with the twelve months of the year be auspiciour for us, may the Peaceful Lord of the universe punishing evil-doers with all His administrative powers be favourable to us, may the persons of wisdom by their instructive speeches give peaceful audience to us.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः
शमु सन्तु यज्ञाः । शं नः स्वरूणां मितयो
भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥ ७ ॥

May the moon be auspicious for us, may the grain and other eatable things be for our happiness, may the clouds be auspicious for us, may the Yajnas and other acts including scientifc ochievements be for our favourable end, may the measurement of rhe pillare of our Yajnashala be useful for us in attaining mathematical knowledge, may the herbs used in Yajnas be useful for us in removing diseases and may the altar (Vedi) of Yajna be for our intellectual and physical benefit.

शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः ।

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शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः
शमु सन्त्वापः ॥ ८ ॥

May the luminous sun rise up for our weal, may the four directions be auspicious for us, may the firmly held mountains be the source of happiness to us and may the rivers and waters be pleasing to us.

शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः
शं नो विष्णुः शमु पूषा नो अस्तु
शं नो भवित्रं शम्वस्तु वायुः ॥ ९ ॥

May the educated mothers by their good acts make us prosperous, may the men of noble intentions shower their blessings upon us, may the Omnipresent Divinity give us, peace and prosperity, may the invigorating continental power sirengthen our physical, mental and spirutual happinesss and may our destiny lead us for happiness and may the air be auspicious for us.

शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः
क्षेत्रस्य पतिरस्तु शंभुः ॥ १० ॥

May the All-creating Divinity protecting us make us blessed, may lustrous dawn bring happiness to us, may the rainy clouds bring prosperity to us and all the creatures and may the pleasant be the source of prosperity.

सू० ११ ॥ ऋषिः—वसिष्ठः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Vasisthah. Subject-matter-as described in the verses. Metre-Tristup.

शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः
शमु सन्तु गावः । शं न ऋभवः सुकृतः

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सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥ १ ॥

May the custodians of truth be auspicious for us, may the horses be for our pleasant service, may the cows give us pleasure, may the righteous dexter wise persons lead us to happiness, and may the parents guide us to acquisition of happiness.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः
पार्थिवाः शं नो अप्याः ॥ २ ॥

May all the physical elements be auspicious for us, may the holy words of the Vedic speech with their pure knowledge be the source of universal peace and happiness. May the generous ones those and who have taken the vow of serving all livings beings be the promotors of general welfare and may all the heavenly objects together with the product of earth and water be helpful to our prosperity.

शं नो अज एकपाद् देवो अस्तु शमहिर्बुध्न्यः शं समुद्रः ।
शं नो अपां नपात् पेरुरस्तु शं नः
पृश्निर्भवतु देवगोपा ॥ ३ ॥

May Infinite unbegotten Divinity bless us with His beatitube, may cloud moving in the atmosphere be for our will-being, may ocean be for our benefit, may our boats in the water pleasantly sail us to our destination and may vast space as residence of the celestial bodies be auspicious for us.

आदित्या रुद्रा वसवो जुषन्तामिदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता
उत ये यज्ञियासः ॥ ४ ॥

May the enlightened and celibate persons called Aditya. rudra, and Vasu accept this food which has been prepared afresh or participate in our Yajna which has been newly

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arranged. May those men possess wonderful acumen, who are the masters of land, who are prominent by their speech and who are respectable and performers of Yajna hear to us.

ये देवानामृत्विजो यज्ञियासो मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

May those men amongst learned who are the performers of *Yajna* according to seasons, who are the respectable and pious, who are the disseminators of knowledge, who are immortal in their name and fame and who are the knowers of truth and the law eternal give us laudable way (for leading our lives). O Ye learned men, you proteet us now and always with the means of happiness.

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥ ६ ॥

O friend and great man, O teacher, may that which is auspicious be mine that which is free from danger be mine and even this of mine be auspicious. We may enjoy great prosperity and fame. Our homage to Vedic knowledge and speech for the higher attainment.

सू० १२ ॥ ऋषिः—वसिष्ठः ॥ देवता—उषा ॥ छन्दः—त्रिष्टुप् ॥

HYMN 12

Seer-Vasisthah. Subject-matter-Ushah; Metre-Tristup.

उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजातता ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ १ ॥

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Dawn drives away the darkness of *Svasuh*, the night and through its excellent emergence makes the night retrace its path. May through it we attain the wealth which is entrusted for the sake of *Devas*, the Yajna and learned ones and enjoy happiness for hundred autumns with our children and heroes.

सू० १३ ॥ ऋषिः—अप्रतिरथः ॥ देवता—इन्द्रः ॥ छन्दः—१, २, ७-१० त्रिष्टुप्; ३-६, ११ भुरिक् त्रिष्टुप् ॥

HYMN 13.

Seer-Apratirathah. Subject-matter-Indra. Metre-1, 2, 7-10 Tristup; 3-6, 11 Bhurik Tristup.

इन्द्रस्य बाहू स्थविरौ वृषाणौ चित्रा इमा वृषभौ पारयिष्णू ।
तौ योक्षे प्रथमो योग आगते याभ्यां
जितमसुराणां स्वर्यत् ॥ १ ॥

These two arms of the mighty ruler are firm and sturdy, powerful, wondrous, mighty and successful. I, the first in rank when emergency arises employ these (arms) by which the strength and vigour of iniquitous persons whatever that be, is conquerred.

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना
अजयत् साकमिन्द्रः ॥ २ ॥

Indra, the mighty ruler is quick in (action and decision), sharp in undetrstanding, as dreadful as bull, one who causes massacre, and is agitator of the people. He is thrower of challenge (on the counter-parts) always vigilant, and the one sole hero. He subdues the hundred hosts together.

संक्रन्दनेनानिमिषेण जिष्णुनाऽयोध्येन दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत् सहध्वं युधो
नर इषुहस्तेन वृष्णा ॥ ३ ॥

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O heroes engaged in battle, you conquer the besieged contry and vanquish it in the combat by Indra, the mighty ruler who shouts hurling challenges, who is wachful on affairs, who is victor, who is incombative, who is hard to over throw whom none can vanquish, who is mighty and who has arrows in his arms.

स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन ।
संसृष्टजित् सोमपा बाहुशर्ध्यु१ग्रधन्वा
प्रतिहिताभिरस्ता ॥ ४ ॥

He the mighty ruler rules with the men who carry shafts and quivers. He has control over him and his kingdom, he is fighter of battles with the group of heroes, he is the conquerror of hosts, he drinks juice of the herbs, he brings down the foes with his arms, he is equipped with mighty bows and he shoots with the well-aimed arrows.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र
रथमा तिष्ठ गोविदन् ॥ ५ ॥

He is conspicious by his strngth, sturedy great fighter mighty fierce, victorious and all subduing. O mighty ruler, you possess in an overcoming might, having your brave fighters, making strategies, over-powering others with might and winning the statesmen and priests mount this chariot of victory.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म
प्रमृणन्तमोजसा ॥ ६ ॥

O Comrades' you show your pleasure and respect for and co-operate with Indra the mighty ruler who is vigorous, hero, who conquers the troops, who has in his control all his organs, whose arms hold the lethal weapon, who quells an army and with might destroys it.

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अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयोध्योऽस्माकं
सेना अवतु प्र युत्सु ॥ ७ ॥

May Indra, the ruler the piercing the troop of foes with great vigour becoming pitiless dreadful, wild with great anger and anxeties, unshaken, resistless and victor in fight, protect our armies in battle.

बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जञ्छत्रून् प्रमृणन्नमित्रानस्माकमेध्यविता
तनूनाम् ॥ ८ ॥

O Brihaspati, the master of grand army, you as slayer of wickeds, throwing away our foemen, crushing enemies, and destroying them who create hostility with us, fly hither with your chariot and and become the protector of our bodies.

इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां
मरुतो यन्तु मध्ये ॥ ९ ॥

Let the ruler be the leader or guide of these men of army, let the master of, grand army be in their right, the intention of unselfishness precede them and Soma, the commanding authority walk infront of them. May the men march in fore-front of the armies of *Devas*, the men desiring victory, which crush and demolish the hosts of encounter.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो
देवानां जयतामुदस्थात् ॥ १० ॥

Let the strength of the strong rule, the brilliant commanding authority and the men of undivided will and wisdom be tremendously vigorous. Let the shouts of victorious well-

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trained men who are enthusiastic in their feats and who cause the world to tremble rouse up.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्मान्
देवासोऽवता हवेषु ॥ ११ ॥

May Indra, the mighty ruler protect us when our flags meet together, whatever are our arrows may be victorious, may our brave men in battle-field prevail and may all the men and masters of army protect us in battles.

सू० १४ ॥ ऋषिः—अथर्वा ॥ देवता—द्यावापृथिव्यौ ॥ छन्दः—त्रिष्टुप्

HYMN 14

Seer—Atharva. Subject-matter—Dyava-Prithivyau-Metre-Tristup.

इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम् ।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो
अभयं नो अस्तु ॥ १ ॥

May I attain this high resting place the *Sumum Bonum* of life, may the heaven and earth be favourable to me and may all the quarters be without foes for me. O, man, we do not hate you and let there be security and safety for us.

सू० १५ ॥ ऋषिः—अथर्वा ॥ देवता—१-४ इन्द्रः; ५, ६ मन्त्रोक्ताः ॥ छन्दः—१ पथ्याबृहती; २, ५ जगती; ३ विराट् पथ्या पङ्क्तिः; ४, ६ त्रिष्टुप् ॥

HYMN 15

Seer—Atharva. Subject-matter—1-4 Indrah, 5, 6, as described in the verses. Metre-1 Pathya Brihati ; 2, 5 Jagati ; 3 Virat Pathya Panktih ; 4, 6 Tristup.

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यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव त्वं न ऊतिभिर्वि द्विषो
वि मृधो जहि ॥ १ ॥

O Indra (Almight God), you make us secure and safe from that from whom and where any fear is likely to come to us. O Maghvan; you are capable of doing so. You by your succours drive away our dangerous internal enemies (the passion, aversion, etc.).

इन्द्रं वयमनूराधं हवामहेऽनु राध्यास्म द्विपदा चतुष्पदा ।
मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र
द्रुहो वि नाशय ॥ २ ॥

We pray Indra, the Almighty God to whom the worship is due. May we be prosperous with bipeds and quadrupeds. Let not the cruel hosts of foemen approach us. O Lord, Almighty, destroy these various hating powers.

इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः ।
स रक्षिता चरमतः स मध्यतः स पश्चात्
स पुरस्तान्नो अस्तु ॥ ३ ॥

May Indra, the Almighty God, who is the destroyer of all calamities, the protector of all from troubles and is the preserver and supreme one, be our protector from the end, from the centre, from behind and from the front.

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्यज्ज्योतिरभयं स्वस्ति ।
उग्रा त इन्द्र स्थविरस्य बाहू उप
क्षयेम शरणा बृहन्ता ॥ ४ ॥

O Almighty God, you the omnipresent, lead us to the state where raigns light, security and happiness. O Lord (the powers of preservation and protection the Bahus) of mighty

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you and may we live happily taking them as our great shelters.

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥ ५ ॥

May the atmosphere give us peace and safety and may both these heaven and the earth be secure for us, may we be free from danger from west and east and may there be no fear for us from north and south.

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा
मम मित्रं भवन्तु ॥ ६ ॥

May we be fearless of our friends, and even of those who are unfriendly to us, may we never fall in dread of whom we know and even of those whom we do not know, may we remain free from any apprehension by night and in the day time, and may all the quarters be friendly to us.

सू०१६ ॥ ऋषिः— अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ अनुष्टुप्; २ सप्तपदा बृहतीगर्भातिशक्वरी ॥

HYMN 16

Seer—Atharva. Subject-matter as described in the verses. Metre 1, Anustup ; 2, Saptapada Brihatigarbha Atishakvari.

असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम् ।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १ ॥

Our front is free from foes and there has been done without danger our bind quarter. Savitar, the creator of universe has made me secure from south and *Shachipatih*, the master of power and wisdom (the king) has made me safe from north.

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दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः ।
इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम् ।
तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो
मे सर्वतः सन्तु वर्म ॥ २ ॥

May Adityas, the 12 months of one year protect me from heaven, may the fires protect us from the earth, may electricity and fire keep me safe from the front, may the sun and moon give us pleasure from all sides. May the man of knowledge protect the creatures of animal kingdom which are not killable and may the powers creating the organic and inorganic creation be my armour from all sides.

सू० १७ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१-४, ८ जगती; ५, ७, १० अतिजगती; ६ भुरिग् जगती; ९ पञ्चपदाऽतिशक्वरी ॥

HYMN 17

Seer—Atharva. Subject-matter—as described in the verses. Metre-1-4, 8 Jagati ; 5, 7, 10, Atijagati ; 6 Bhurig Jagati ; 9 Panchapada Atishakvari.

अग्निर्मा पातु वसुभिः पुरस्तात् तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ १ ॥

Agni, the self-refulgent God guard me with the *Vasus* (the light Vasus) from east. I walk in Him, I rest in and I seek this place for refuge (in Him). May He protect me, may He preserve me and I surrender soul to Him. *Svaha*' (i.e.) this is my appreciation.

वायुर्मान्तरिक्षेणैतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ २ ॥

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Vayu, the All-pervading God guard me with firmament from this region. (the east)......... soul to Him.........appreciation.

सोमो॑ मा रु॒द्रैर्दक्षि॑णाया दि॒शः पा॑तु तस्मि॑न् क्र॒मे तस्मि॑ञ्छ्र॒ये तां पुरं॒ प्रैमि॑। स मा॑ रक्षतु स मा॑ गोपायतु तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑ ॥ ३ ॥

Soma, the All-inspiring God guard me with *Rudras* (the eleven Rudras) from south........... soul to Him.............. appreciation.

वरु॑णो मादि॒त्यैरे॒तस्या॑ दि॒शः पा॑तु तस्मि॑न् क्र॒मे तस्मि॑ञ्छ्र॒ये तां पुरं॒ प्रैमि॑। स मा॑ रक्षतु स मा॑ गोपायतु तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑ ॥ ४ ॥

Varuna, God to whom all worship is due guard me with Adityas (the twelve Adityas) from this region (the south) ....soul to Him......... appreciation.

सूर्यो॑ मा॒ द्यावा॑पृथि॒वीभ्यां॑ प्र॒तीच्या॑ दि॒शः पा॑तु तस्मि॑न् क्र॒मे तस्मि॑ञ्छ्र॒ये तां पुरं॒ प्रैमि॑। स मा॑ रक्षतु स मा॑ गोपायतु तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑ ॥ ५ ॥

Surya, the All-impelling God guard me with heavenly region and earth from west.........soul to Him.........appreciation.

आपो॑ मौष॑धीमतीरे॒तस्या॑ दि॒शः पा॑न्तु तासु॑ क्र॒मे तासु॑ श्र॒ये तां पुरं॒ प्रैमि॑। ता मा॑ रक्षन्तु ता मा॑ गोपायन्तु ताभ्य॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑ ॥ ६ ॥

Apah, the All-pervading God guard with the juices of herbacious plants from this region (west) ....soul to Him .... appreciation.

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विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन्
क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा
गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ७ ॥

Vishvakarman, God who performs the multifarious activities of the universe guard me with seven Rishis from the north .... soul to Him......... appreciation.

इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये
तां पुरं प्रैमि । स मा रक्षतु स मा
गोपायतु तस्मा आत्मानं परि ददे स्वाहा ॥ ८ ॥

Indra, the Almighty God guard me with Marutas from this region (Narth) ....soul to Him.........appreciation.

प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः
पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि ।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं
परि ददे स्वाहा ॥ ९ ॥

Prajapati, the Lord of creation endowed with creative powers guard me with Pratishtha, the earth from region below...... soul to Him.........appreciation.

बृहस्पतिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन्
क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि । स मा रक्षतु स मा गोपायतु
तस्मा आत्मानं परि ददे स्वाहा ॥ १० ॥

Brihaspati, God who is master of all the grand worlds, guard, me with the Vishvedevas from the region above. I walk in Him, I rest in him and I seek this place for refuge (in Him),

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May He protect me, may He preserve me and I surrender soul to Him. Svaha (i. e.) this is my appreciation.

सू० १८ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः छन्दः—१, ८ साम्नी त्रिष्टुप्; २-४, ६ आर्च्यनुष्टुप्; ५ सम्राड् (?, स्वराड्) आर्च्यनुष्टुप्; ७, ९, १० प्राजापत्या त्रिष्टुप्; (सर्वा द्विपदाः) ॥

HYMN 18

Seer—Atharva. Subject-matter—as described in the verses. Metre-1, 8 Samni Tristup ; 2-4, 6 Archyanustup ; 5 Samrad (Svarad) Archyanustup, 7, 9, 10, Prajapatya Tristup (Sarva Dvipada).

अग्निं ते वसुवन्तमृच्छन्तु ।
ये मांघायवः प्राच्यां दिशोऽभिदासांत् ॥ १ ॥

Let those mischief—mongers who harrass me from the east surrender them to self-refulgent God followed by Vasus.

वायुं तेऽन्तरिक्षवन्तमृच्छन्तु ।
ये मांघायवं एतस्यां दिशोऽभिदासांत् ॥ २ ॥

Let those micchief-mongers who..............from this region (east).........All-pervading God with firmament.

सोमं ते रुद्रवंन्तमृच्छन्तु ।
ये मांघायवो दक्षिणाया दिशोऽभिदासांत् ॥ ३ ॥

Let those mischief-mongers.........from south.........the All-creating God accompanied by Rudras.

वरुणं त आदित्यवंन्तमृच्छन्तु ।
ये मांघायवं एतस्यां दिशोऽभिदासांत् ॥ ४ ॥

Let those.........from this region (South)...........God whom all worships are due, incorporated with Aditya.

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सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु ।
ये माघायवः प्रतीच्यां दिशोऽभिदासात् ॥ ५ ॥

Let those.........from west.........All-impelling God connec-ted with heaven and the earth.

अपस्त ओषधीमतीर्ऋच्छन्तु ।
ये माघायव एतस्यां दिशोऽभिदासात् ॥ ६ ॥

Let those.........from this region (west).........omnipresent God who possesses all sorts of juice of herbacious plants.

विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु ।
ये माघायव उदीच्या दिशोऽभिदासात् ॥ ७ ॥

Let those...........from north.........God whose grand per-formance is this universe linked with seven Rishis.

इन्द्रं ते मरुत्वन्तमृच्छन्तु ।
ये माघायव एतस्यां दिशोऽभिदासात् ॥ ८ ॥

Let...........from this region (north).........to Almighty God with Maruta.

प्रजापतिं ते प्रजननवन्तमृच्छन्तु ।
ये माघायवो ध्रुवाया दिशोऽभिदासात् ॥ ९ ॥

Let.........from the region below.........the Lord of creation endowed with creative powers.

बृहस्पतिं ते विश्वदेववन्तमृच्छन्तु ।
ये माघायव ऊर्ध्वाया दिशोऽभिदासात् ॥ १० ॥

Let those mischief-mongers who harrass me from the region above surrender them to God who is the master of all grand world, with the Vishvedevas.

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सू०१९ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ३, ९ भुरिग्बृहती; २, ४-८, ११ अनुष्टुब्गर्भा पङ्क्तिः; १० स्वराट् पङ्क्तिः ॥

HYMN 19

Seer—Atharva. Subject-matter—as described in the verses. Metre-1, 3, 9 Bhurig Brihati ; 2, 4, 8, 11 Anustub-garbha Panktih ; 13 Svard Panktih.

मित्रः पृथिव्योदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ १ ॥

Mitra, the king who is friend of all rises up with the earth and its people and to that fort of shelter I lead you. You enter into it, occupy it. Let it give you protection and defence.

वायुरन्तरिक्षेणोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ २ ॥

Vayu, the Air rises with firmament and to.........defence.

सूर्यो दिवोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ३ ॥

Surya, the sun rises heavenly region and to.........defence.

चन्द्रमा नक्षत्रैरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्म च वर्म च यच्छतु ॥ ४ ॥

Chandrama, the moon rises with the constellation and to ....defence.

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सोम ओषधीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विंशत तां प्र विंशत सा वः
शर्म च वर्म च यच्छतु ॥ ५ ॥

Soma rises with the herbs and to.........defence.

यज्ञो दक्षिणाभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विंशत तां प्र विंशत सा वः
शर्म च वर्म च यच्छतु ॥ ६ ॥

Yajna rises with remuneration of priests and to..............
defence.

समुद्रो नदीभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विंशत तां प्र विंशत सा वः
शर्म च वर्म च यच्छतु ॥ ७ ॥

The ocean rises with the rivers and to.........defence.

ब्रह्म ब्रह्मचारिभिरुदक्रामत् तां पुरं प्र णयामि वः ।
तामा विंशत तां प्र विंशत सा वः
शर्म च वर्म च यच्छतु ॥ ८ ॥

Brahma, the vedic knowledge rises with Brahmacharins, the celibates and to.........defence.

इन्द्रो वीर्ये३णोदक्रामत् तां पुरं प्र णयामि वः ।
तामा विंशत तां प्र विंशत सा वः
शर्म च वर्म च यच्छतु ॥ ९ ॥

Indra, the All-pervading cosmic electricity rises with force and to.........defence.

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देवा अमृतेनोदक्रामंस्तां पुरं प्र णंयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्मं च वर्मं च यच्छतु ॥ १० ॥

The learned man rises with the sense of immortality and to ....defence.

प्रजापतिः प्रजाभिरुदक्रामत् तां पुरं प्र णंयामि वः ।
तामा विशत तां प्र विशत सा वः
शर्मं च वर्मं च यच्छतु ॥ ११ ॥

The Lord of the creation rises with the creatures and to that fort of shelter I lead you. You enter it and occupy it. Let it give you protection and defence.

सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ त्रिष्टुप्; २ जगती; ३ पुरस्ताद् बृहती; ४ अनुष्टुब्गर्भा त्रिष्टुप् ॥

HYMN 20

Seer-Angirah. Subject-matter—as described in the verses. Metre—1 Tristup; 2 Jagati, 3 Purastad Brihati; 4 Anustubgarbha Tristup.

अप न्यधुः पौरुषेयं वधं यमिन्द्राग्नी धाता सविता बृहस्पतिः
सोमो राजा वरुणो अश्विना यमः
पूषास्मान् परि पातु मृत्योः ॥ १ ॥

Let electricity and fire, air, sun, cloud, soma, the king of herbs, water, day and night, the time and the constructive power of nature become the means of protecting up from that fatal weapon which causes death and which is concerned with the slaughter of men and which people keep hidden.

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यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा प्रजाभ्यः ।
प्रदिशो यानि वसते दिशश्च तानि
मे वर्माणि बहुलानि सन्तु ॥ २ ॥

Let those defending means which the Lord of the creatures who is the master of the universe and who is pervading the matter and whole space, makes for the subject and which cover the quarters and sub-quarters, become various kind of defence.

यत् ते तनूष्वनंह्यन्त देवा द्युराजयो देहिनः ।
इन्द्रो यच्चक्रे वर्म तदस्मान् पातु विश्वतः ॥ ३ ॥

Let that means of protection which the corporeal learned refulgent with kuowledge bind on your bodies, O man, and which the mighty king makes his armour, protect us from all sides.

वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः ।
वर्म मे विश्वे देवाः क्रन् मा मा
प्रापत् प्रतीचिका ॥ ४ ॥

My defending means are the heaven and earth, my shield is day and my defence is sun. All the natural forces have been made shield for me. Let not calamities fall on me.

सू०२१ ॥ ऋषिः—ब्रह्मा ॥ देवता—छन्दांसि ॥ छन्दः—द्विपदा साम्नी बृहती (एकावसाना) ॥

HYMN 21

Seer—Brahma. Subject-matter—as deseribed in the verses. Metre 1 Dvipada Samni Brihati (Ekavasana).

गायत्र्युष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब् जगत्यै ॥ १ ॥

O Man of aptitude, know these vedic metres. Gayatri ; Ushnik ; Anustup ; Brihati ; Panktih : Tristup and Jagati.

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सू० २२ ॥ ऋषिः—अङ्गिरा: ॥ देवता—मन्त्रोक्ता: ॥ छन्दः—१ साम्न्युष्णिक्; २, ६, १४-१६ २० दैवी पङ्क्तिः; ३, १९ प्राजापत्या गायत्री; ४, ७; ११, १७ दैवी जगती; ५, १२, १३ दैवी त्रिष्टुप्, ८-१० आसुरी जगती; १८ आसुर्यनुष्टुप्; २१ चतुष्पदा त्रिष्टुप् ॥

HYMN 22

Seer—Angirah, Subject-matter—as described in the verses. Metre-1 Samnyushnik, 2, 6, 14-16, 20 Daivi Panktih; 3, 19, Prajapatya Gayatri ; 4, 7, 11, 17 Daivi Jagati ; 5, 12, 13 Daivi Tristup, 8-10 Asuri Jagati ; 18 Asuryanustup ; 21 Chatuspada.

आङ्गिरसानामाद्यैः पञ्चानुवाकैः स्वाहा ॥ १ ॥

O Man. attain knowledge through the important five inculcating sets of verses concerned with fire and its various properties and appreciat it.

षष्ठाय स्वाहा ॥ २ ॥

Through the sixth and appreciate it.

सप्तमाष्टमाभ्यां स्वाहा ॥ ३ ॥

Through the seventh and eighth and hail it.

नीलनखेभ्यः स्वाहा ॥ ४ ॥

Through the set of verses indicating aspect of speech and knowledge.

हरितेभ्यः स्वाहा ॥ ५ ॥

Through the verses concerned with herbs etc. and appreciate it.

क्षुद्रेभ्यः स्वाहा ॥ ६ ॥

Acquire knowledge of rare elements and appreciate them.

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पर्यायिकेभ्यः स्वाहा ॥ ७ ॥

Attain knowledge of the orders in the world and appreciate them.

प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥

Attain the knowledge of first Qualities of happiness and prosperity and appreciate them.

द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥

Attain the knowledge of second qualities of happiness and prosperity and appreciate them.

तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥

Attain knowledge of third qualities of happiness and prosperity and appreciate them.

उपोत्तमेभ्यः स्वाहा ॥ ११ ॥

Attain the knowledge of penultimates of orderly things and appreciate them,

उत्तमेभ्यः स्वाहा ॥ १२ ॥

Attain the knowledge of excellent things and appreciate them.

उत्तरेभ्यः स्वाहा ॥ १३ ॥

Attain the knowledge of those which are the middle ones and appreciate them.

ऋषिभ्यः स्वाहा ॥ १४ ॥

Attain the knowledge of the Rishis, the elements of primitive state of cosmos and appreciate them.

शिखिभ्यः स्वाहा ॥ १५ ॥

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Attain the knowledge of the fires concerned with their flames and appreciate them.

गणेभ्यः स्वाहा ॥ १६ ॥

Attain the knowledge of groups in wordly order and society and appreciate them.

महागणेभ्यः स्वाहा ॥ १७ ॥

Attain the knowledge great groups of the world and appreciate them.

सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ॥ १८ ॥

Attain the knowledge of all the parts of body and the groups of their knowledge and appreciate them.

पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥

Attain the knowledge of what is separate from all and Sahasra, the universe and appreciate.

ब्रह्मणे स्वाहा ॥ २० ॥

Attain knowledge or Suprem Being and appreciate.

ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति
ब्रह्मणा स्पर्धितुं कः ॥ २१ ॥

The powers accumulated in the world are surmounted by the Brahman, the Supreme Being, the All-surpassing Supreme Being in the beginning of creation spread the luminous space and Brahma, the Supreme Being is known first amongst all the elements and creatures. Therefore who can stand as rivival of Him, the Supreme Being, i. e. None.

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सू०२३ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ता. ॥ छन्दः—१ आसुरी बृहती; २-७, २०, २३, २७ दैवी त्रिष्टुप्; ८, १०-१२, १४-१६ प्राजापत्या गायत्री; १७, १९, २१, २४, २५, २९ दैवी पङ्क्तिः; ९, [१३], १८, [२२], २६, २८ दैवी जगती; [३० चतुष्पदा त्रिष्टुप्] ॥

HYMN 13

Seer—Atharva. Subject-matter-as described in the verses. Meter-1 Asuri Brihati; 2-7-20, 23, 27 Daivi Tristup 8, 10-12, 14-16 Prajapati; 17, 19, 21, 24, 25, 29 Daivi Panktih; 9(13), 18, (22), 26, 28 Daivi Jagati; (30 Chatu-spada Tristup)

आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥

Let us gain knowledge from the sets of the four verses concerned wiih Atharva, the vital air and appreciate them.

पञ्चर्चेभ्यः स्वाहा ॥ २ ॥

Let us gain knowledge from the sets of five verses and appreciate them.

षडृचेभ्यः स्वाहा ॥ ३ ॥

Let us gain knowledge from the sets of six verses and appre ciate them.

सप्तर्चेभ्यः स्वाहा ॥ ४ ॥

Let us gain knowledge from the sets of seven verses and appreciate them.

अष्टर्चेभ्यः स्वाहा ॥ ५ ॥

Let us gain knowledge from the sets of eight verse and appreciate them.

नवर्चेभ्यः स्वाहा ॥ ६ ॥

Let us gain knowledge from the sets of nine verses and appreciate them.

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दशर्चेभ्यः स्वाहा ॥ ७ ॥

Let us gain knowledge from the sets of ten verses and appreciate them.

एकादशर्चेभ्यः स्वाहा ॥ ८ ॥

Let us gain knowledge from the sets of eleven verse and appreciate them.

द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥

Let us gain knowledge from thc sets of twelve verses and appreciate them.

त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥

Let us gain knowledge from the sets of thirteen verses and appreciate them.

चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥

Let us gain knowledge from the sets of forteen verses and appreciate them.

पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥

Let us gain knowledge from the sets of fifteen verses and appreciate them.

षोडशर्चेभ्यः स्वाहा ॥ १३ ॥

Let us gain knowledge from the sets of sixteen verses and appreciate them.

सप्तदशर्चेभ्यः स्वाहा ॥ १४ ॥

Let us gain knowledge from the sets of seventeen verses and appreciate them.

अष्टादशर्चेभ्यः स्वाहा ॥ १५ ॥

Let us gain knowledge from the sets of eighteen verses and appreciate them.

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एकोनविंशतिः स्वाहा ॥ १६ ॥

Let us gain knowledge of number nineteen and its various operative aspects and appreciate them.

विंशतिः स्वाहा ॥ १७ ॥

Let us gain the knowledge of number twenty and its various operative aspects and appreciate them.

महत्काण्डाय स्वाहा ॥ १८ ॥

Let us gain the kaowledge from the grand set up of verses and appreciate them.

तृचेभ्यः स्वाहा ॥ १९ ॥

Let us gain knowledge from triples of verses and appreciate them.

एकर्चेभ्यः स्वाहा ॥ २० ॥

Let us gain knowledge from the sets of one verse and appreciate them.

क्षुद्रेभ्यः स्वाहा ॥ २१ ॥

Let us gain knowledge from the verses concerned with the infinitesimal substances and appreciate them.

एकानृचेभ्यः स्वाहा ॥ २२ ॥

Let us gain knowledge from the set of verses other than the enlogizing ones and appreciate them.

रोहितेभ्यः स्वाहा ॥ २३ ॥

Let us gain knowledge of red rays and appreciate them.

सूर्याभ्यां स्वाहा ॥ २४ ॥

Let us gain knowledge of two *Suryas*, the two down and appreciate them.

व्रात्याभ्यां स्वाहा ॥ २५ ॥

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Let us gain the knowledge of two entities of inviolable discipline i. e. God and material cause of the universe and appreciate them.

प्राजापत्याभ्यां स्वाहा ॥ २६ ॥

Let us gain knowledge of *Prajapatya*, the heaven and earth and appreciate them.

विषासह्यै स्वाहा ॥ २७ ॥

Let us gain knowledge of the victorious power and appreciate it.

मङ्गलिकेभ्यः स्वाहा ॥ २८ ॥

Let us gain the knowledge of the verses concerned with the verses of applied auspicious work and appreciate them.

ब्रह्मणे स्वाहा ॥ २९ ॥

Let us gain the knowledge of universe and appreciate it.

ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान ।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति
ब्रह्मणा स्पर्धितुं कः ॥ ३० ॥

Whatever are the subsisting powers are surpassed by Brahman. The All-surpassing Supreme Powers in the beginning of cereation spread out vedic speech (Divam). He as the *Brahman*, the Supreme Efficiant cause is known first of all the *Bhutas*, the material substances combined with energy. who can prove to be parelele of Brahmna ? In fact no one

सू० २४ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ता: ॥ छन्द:—१-३ अनुष्टुप्; ४-६, ८ त्रिष्टुप्; ७ त्रिपदाऽऽर्षी गायत्री ॥

HYMN 24

Seer—Atharva. Subject-matter-as described in the verses. Metre—1.3 Anustup. 4-6. 8 Tristup; 7 Tripada Arshi Gayatri.

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येन देवं सवितारं परि देवा अधारयन् ।
तेनेमं ब्रह्मणस्पते परि राष्ट्राय धत्तन ॥ १ ॥

O Brahmanaspati (the master of Vedic speech) you invest for royal insignia or sway this man in the way by which the learned men invest the brilliant man of construciive geneus.

परीममिन्द्रमायुषे महे क्षत्राय धत्तन ।
यथैनं जरसे नयां ज्योक् क्षत्रेऽधि जागरत् ॥ २ ॥

O Ye learned men, you invest this mighty men for long life and for great regal power. So that I, the priest lead him for mature age and he may be wachful and active in ruling the kingdom for long.

परीमं सोममायुषे महे श्रोत्राय धत्तन ।
यथैनं जरसे नयां ज्योक् श्रोत्रेऽधि जागरत् ॥ ३ ॥

O Ye learned men, you invest this *Soma* (inspiring one) for long life and great power of hearing the subjects' problems. So that I, the priest lead him for mature life and he may be watchful and active in ruling the kingdom for long.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय
राज्ञे परिधातवा उ ॥ ४ ॥

O Ye men, surround him, cover him with all splendour make him live long and death come him after old age, the full maturity. The master of the Vedas present garment to inspiring king shining amongst all to wrap about him.

जरां सु गच्छ परि धत्स्व वासो भवा
गृष्टीनामभिशस्तिपा उ । शतं च जीव शरदः
पुरूची रायश्च पोषमुपसंव्ययस्व ॥ ५ ॥

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O King, advance to mature age, cloth your mantle and become guard of us, the subjects from the troubles. You live hundred full plenteous autumns and wrap you in wealth and prosperity.

परीदं वासो अधिथाः स्वस्तयेऽभूर्वापीनामभिशस्तिपा उं ।
शतं च जीवं शरदः पुरूचीर्वसूनि
चारुर्वि भंजासि जीवंन् ॥ ६ ॥

O King, you wrap you in this garment and becoming the guard from troubles be for the well-being of the peasants. You live for hundred full and plenteous autumns and enrich you with wealth aad prosperity and living fairly distribute wealth to subjects.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥ ७ ॥

O fellow men, we in every need and in every fray call for our protection the king who is mightest of all.

हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व ।
तदग्निराह तदु सोम आह बृहस्पतिः
सविता तदिन्द्रः ॥ ८ ॥

O King, you shining like gold, free from oldness, blessed with heroes and resisting death to come after full old age dwell with subject. This says Agni, the teacher refulgent with knowledge, this says soma, the man giving inspiration, this says Brihaspati, the master of vedic knowledge, this says savitar, the All creating God and this says Indrah, the mighty master of Army.

सू० २५ ॥ ऋषिः—गोपथः ॥ देवता—वाजी ॥ छन्दः—अनुष्टुप् ॥

HYMN 25

Seer—Gopathah. Subject matter–Vaji. Metre- Anu-Stup.

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अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च ।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥

O mighty man, I yoke you (with the tremendous job of ruling the subject) with the spirit of the man iudefatigable ever and first in the rank. You, the bearer of this responsibility over-coming the mount of difficulties and you advance on your path with speed bearing this heavy weight.

सू० २६ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः, हिरण्यम् ॥ छन्दः—१, २ त्रिष्टुप्; ३ अनुष्टुप्; ४ पथ्या पङ्क्तिः ॥

HYMN 26

Seer—Atharva. Subject-matter-Agni, Hiranyam; Metre 1-2, Tristup; 3. Anustup; 4 Pathyapanktih.

अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु ।
य एनद् वेद स इदेनमर्हति जरामृत्युर्भवति
यो बिभर्ति ॥ १ ॥

The gold which is produced by the process of fire (Gold chloride) used in the men retain immortality (the life) Only he who knows and obtains deserves to use it. He who uses it dies after maturity.

यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे ।
तत् त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान्
भवति यो बिभर्ति ॥ २ ॥

O man, that gold shining and pleasing which through the light of sun look full of splendour and which is longed by the men of accomplishment with their children and men, make you enriched with splendour and vigour. He who takes it into use lives long.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च ।

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यथा हिरण्यतेजसा विभासासि जनाँ अनु ॥ ३ ॥

O man, let this gold bring long life to you, let it bring splendour to you and let it bring energy for you. So that you may shine in the the people with the brilliancy of gold.

यद् वेद राजा वरुणो वेद देवो बृहस्पतिः ।
इन्द्रो यद् वृत्रहा वेद तत् ते आयुष्यं भुवत्
तत् ते वर्चस्यं भुवत् ॥ ४ ॥

Let that gold which is known by the brilliant man of excellent power, which is known by shining Brihaspati, the man endowed with great geneus and which is known by the king who is killer of wickeds, be for your long life and be for your vigour.

सू०२७ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—त्रिवृत् ॥ छन्दः—१, २, ४-८, १४ अनुष्टुप्; ३, ९ त्रिष्टुप्; १० जगती (?, त्रिष्टुप्); ११ आर्च्युष्णिक्; १२ आर्च्यनुष्टुप्; १३ साम्नी त्रिष्टुप्; [१५ षट्पदाऽतिशक्वरी]

HYMN 27

Seer—Bhrigvangirah. Subject-matter-Trivrit, Metre-1, 2, 4-8, 14 Anustup; 3,9 Tristup; 10 Jagati (Tristup) 11 Arhcyushuik, 12 Archyanustup, 13 Samani Tristup (15 Shatpada Atishakvari).

गोभिष्ट्वा पात्वृषभो वृषा त्वा पातु वाजिभिः ।
वायुष्ट्वा ब्रह्मणा पात्विन्द्रस्त्वा पात्विन्द्रियैः ॥ १ ॥

O man, let the bull become source of protection with cows, let the stallion protect you with the horses, let the wind guard you with grain and let mighty soul.

सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः ।
माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु ॥ २ ॥

O man, let the Soma (group of herbacious plants) protect

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you with herbacious plants, let the sun guard you with the stars, let the moon preserve you with the months and let the air killing clouds preserve you with the vital air.

तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान् ।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा
रक्षन्तु त्रिवृता त्रिवृद्भिः ॥ ३ ॥

The heavenly region is called triple, the earth is called triple, the firmament is known triple, the seas are called of four fold, the stoma is triple (locality, vital air and semen) and water is also three fold. Let all these guard you with three fold triplets.

त्रीन्नाकांस्त्रीन् समुद्रांस्त्रीन् ब्रध्नांस्त्रीन् वैष्टपान् ।
त्रीन् मातरिश्वनस्त्रीन्त्सूर्यान् गोप्तॄन् कल्पयामि ते ॥ ४ ॥

O man, I appoint for you as the guards;—three Nakas; mother, father and teacher; three samudras; water air and sound; three Bradhavas: the sun in morning, sun in mid-day and the Sun in sun-set or three binding forces: the organ of speech, body and mind; three vistapas: earth, firmament and heaven or three bodies: grass, rare and causal; three Matari shvan Prana, Apana and Udana; three Suryas: the fire, electricits and the sun.

अग्नेश्चन्द्रस्य सूर्यस्य मा प्राणं मायिनो दभन् ॥ ५ ॥

I, the performer of Yajna increasing this fire with praise sprinkle with molten butter. Let not Mayinah, the clouds over-power the vitality of fire, moon and the sun.

मा वः प्राणं मा वोऽपानं मा हरो मायिनो दभन् ।
भ्राजन्तो विश्ववेदसो देवा दैव्येन धावत ॥ ६ ॥

Let not the clouds or over whelming objects over-power the vitality of these (fire, moon and sun) let not over-power their outer function and let these wondrous powers shining with refulgence and possessing all their qualities run their course with marvellous splendour.

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प्राणेनाग्निं स सृजति वार्तः प्राणेन संहितः ।
प्राणेन विश्वतोमुखं सूर्यं देवा अजनयन् ॥ ७ ॥

God, the creator combines and composes fire with molecule of air, the air itself has been combined with vital breaths and the luminous and wondrous objects of the nature produce through *Prana* the fire, this sun which keep to all in their front.

आयुषायुष्कृतां जीवायुष्मान् जीव मा मृथाः ।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम् ॥ ८ ॥

O man, you live with the life of the things increasing life, you hold in you your vital breaths and become blessed with lengthened life and you do not die Premature and You live with the breath of the men sound in soul, body etc. and do not be cau ht into the clutches of death.

देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत् पथिभिर्देवयानैः ।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा
रक्षन्तु त्रिवृता त्रिवृद्भिः ॥ ९ ॥

This gold is that which is the hidden treasure of the luminous natural forces and which *Indra*, the mighty learned men discover by the ways, means and method adopted by men of intelligence and experience and it is that which the waters preserve by their triple powers. Let these waters protect you O man, with triple triplets.

त्रयस्त्रिंशद् देवतास्त्रीणि च वीर्याणि प्रियायमाणा
जुगुपुरप्स्वन्तः । अस्मिंश्चन्द्रे अधि
यद्धिरण्यं तेनायं कृणवद् वीर्याणि ॥ १० ॥

By the gold which the thirty three cosmic powers and three vigorous objects, the fire, electricity and sun beams performing the favourable operations preserve in the waters and which ever splendour of gold is in the moon, this man perform the tasks of great ventures.

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ये देवा दिव्येकादश स्थ ते देवासो
हविरिदं जुषध्वम् ॥ ११ ॥

Let those eleven luminous powers which are present in the heaven grasp this oblatory substance of Yajna.

ये देवा अन्तरिक्ष एकादश
स्थ ते देवासो हविरिदं जुषध्वम् ॥ १२ ॥

Let those luminous and wondrous objects which are present in the firmament grass this oblatory substance of Yajna.

ये देवाः पृथिव्यामेकादश
स्थ ते देवासो हविरिदं जुषध्वम् ॥ १३ ॥

Let those eleven wondrous auspicious powers which are present on the earth grasp this oblatory substance of Yajna.

असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम् ।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १४ ॥

Let our front or east be free from foes let my behind side be done dangerless.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः ।
इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम् ।
तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो
मे सर्वतः सन्तु वर्म ॥ १५ ॥

Let the Adityas, twelve suns guard from heaven, let fires guard me from the earth, let electricity and fire guard me from east and let the day and night give happiness on all sides. Let the fire present in all the produced objects preserved the killable preatures and let the cosmic powers become my defence from all quarters.

सू० २८ ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

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HYMN 28

Seer-Brahma. Subject-matter-Darbhmanih. Metre-Anustup.

N.B. :—In this hymn we come across the Darbha-mani in the verses. Some explain the word as the amulet of Darbha which is not at all plausible. Here Mani is the adjective of *Darbha*. It means "Prasasta, the landable or praiseworthy.

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे ।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥ १ ॥

O man, I bind this excellent *Darbha* grass on you for your long life and splendour. This Drabha is the destroyer of foes and this burns the spirit of the foe-men.

द्विषतस्तापयन् हृदः शत्रूणां तापयन् मनः ।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्मइवाभीन्त्संतापयन् ॥ २ ॥

Let this Darbha burning the spirit of foes and inflaming the mind of enemies, and like heat on every side inflaming them destroy all the evil-hearted men.

घर्मइवाभितपन् दर्भ द्विषतो नितपन् मणे ।
हृदः सपत्नानां भिन्द्धीन्द्रइव विरुजं बलम् ॥ ३ ॥

O men, let this praiseworthy Darbha glowing like heat, burning the spirit of foe men break the heart of the enemies like Indra, the electricity which rend *Bala*, the cloud.

भिन्द्धि दर्भ सपत्नानां हृदयं द्विषतां मणे ।
उद्यन् त्वचमिव भूम्याः शिर एषां वि पातय ॥ ४ ॥

Let this nice Darbha rend the heart of the enemies who bear enmity with me and strike down the head of these enemies as it rising above (sprouting above) cleaves the hard crust of the earth.

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भिन्द्धि दर्भ सपत्नान् मे भिन्द्धि मे पृतनायतः ।
भिन्द्धि मे सर्वान् दुर्हार्दो भिन्द्धि मे द्विषतो मणे ॥ ५ ॥

Let this excellent Darbha rend my enemies, let it tear my adversaries, let it pierce all those who have evil hearts for me and let it rend my haters.

छिन्द्धि दर्भ सपत्नान् मे छिन्द्धि मे पृतनायतः ।
छिन्द्धि मे सर्वान् दुर्हार्दश्छिन्द्धि मे द्विषतो मणे ॥ ६ ॥

Let this nice Darbha wound my enemies, let it wound those who bear enemity with me, let it wound all those who have evil-heart for me and it wound my adversaries.

वृश्च दर्भ सपत्नान् मे वृश्च मे पृतनायतः ।
वृश्च मे सर्वान् दुर्हार्दो वृश्च मे द्विषतो मणे ॥ ७ ॥

Let this praiseworthy Darbha tear my enemies, let it tear those who bear enemity with me, let it tear all those who have evil hearts for me and let it tear my adversaries.

कृन्त दर्भ सपत्नान् मे कृन्त मे पृतनायतः ।
कृन्त मे सर्वान् दुर्हार्दः कृन्त मे द्विषतो मणे ॥ ८ ॥

Let the good Darbha hue my foe-men, let it hue those who bear malice with us, let it hue all those who have malignant heart for me and let it hue my adversaries.

पिंश दर्भ सपत्नान् मे पिंश मे पृतनायतः ।
पिंश मे सर्वान् दुर्हार्दः पिंश मे द्विषतो मणे ॥ ९ ॥

Let this good Darbha crush my enemies, let it crush my foe-men, let it crush all those who bear evil hearts for me and let it crush my adversaries.

विध्य दर्भ सपत्नान् मे विध्य मे पृतनायतः ।
विध्य मे सर्वान् दुर्हार्दो विध्य मे द्विषतो मणे ॥ १० ॥

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Let this excellent Darbha pierce my foe-men, let it pierce my enemies. let it pierce all those who bear evil hearts for me and let it pierce my adversaries.

सू०२६ ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 29

Seer-Brahma. Subject-matter-Darbha-manih. Metre-Anuştup.

निक्ष दर्भ सपत्नान् मे निक्ष मे पृतनायतः ।
निक्ष मे सर्वान् दुर्हार्दो निक्ष मे द्विषतो मणे ॥ १ ॥

Let this nice Darbha pierce my foe-men, let it pierce them who bear malignancy for me, let it pierce all those men who bear evils for me in their hearts and let it pier them who bear malice for me,

तृन्द्धि दर्भ सपत्नान् मे तृन्द्धि मे पृतनायतः ।
तृन्द्धि मे सर्वान् दुर्हार्दस्तृन्द्धि मे द्विषतो मणे ॥ २ ॥

Let this nice Darbha split my foe-men let it split them who bear malignency for me, let it split all those men who bear evils for me in their hearts and let it split them who bear malice for me.

रुन्द्धि दर्भ सपत्नान् मे रुन्द्धि मे पृतनायतः ।
रुन्द्धि मे सर्वान् दुर्हार्दो रुन्द्धि मे द्विषतो मणे ॥ ३ ॥

Let this nice Darbha obstruct my foe-men, let it obstruct them who bear malignancy for me, let it obstruct all those who bear evils for me in their hearts, and let it obstruct those men who bear malice for me.

मृण दर्भ सपत्नान् मे मृण मे पृतनायतः ।
मृण मे सर्वान् दुर्हार्दो मृण मे द्विषतो मणे ॥ ४ ॥

Let this nice Darbha crush my foe-men, let it crush them

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who bear malignancy for me, let it crush all those who bear evils for me in their hearts and let it crush them who bear malice for me.

मन्थ दर्भ सपत्नान् मे मन्थ मे पृतनायतः ।
मन्थ मे सर्वान् दुर्हार्दो मन्थ मे द्विषतो मणे ॥ ५ ॥

Let this nice Darbha shake my foe-men, let it shake them who bear malignancy for me, let it shake all those who bear evils for me in their hearts and let it shake those men who bear malice for me.

पिण्ड्ढि दर्भ सपत्नान् मे पिण्ड्ढि मे पृतनायतः ।
पिण्ड्ढि मे सर्वान् दुर्हार्दः पिण्ड्ढि मे द्विषतो मणे ॥ ६ ॥

Let this nice Darbha batter my foe-men, let it batter them who bear evils for me in their hearts and let it batter those men who bear malice for me.

ओष दर्भ सपत्नान् मे ओष मे पृतनायतः ।
ओष मे सर्वान् दुर्हार्द ओष मे द्विषतो मणे ॥ ७ ॥

Let this nice Darbha burn my foe-men, let it burn them who bear malignancy for me. let it burn all those who bear evils for me in their hearts and let it burn those men who bear malice for me.

दह दर्भ सपत्नान् मे दह मे पृतनायतः ।
दह मे सर्वान् दुर्हार्दो दह मे द्विषतो मणे ॥ ८ ॥

Let this nice Dharbha consume my foe-men, let it consume them who bear malignancy for me, let it consume all those who bear evils for me in their hearts and let it consume those men who bear malice for me.

जहि दर्भ सपत्नान् मे जहि मे पृतनायतः ।
जहि मे सर्वान् दुर्हार्दो जहि मे द्विषतो मणे ॥ ९ ॥

Let this Darbha slay my foe-men, let it slay them who bear malignancy for me, let it slay all those who bear evils for

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me in their hearts and let it slay those men who bear malice for me.

सू० ३० ॥ ऋषिः—ब्रह्मा ॥ देवता—दर्भमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 30

Seer-Brahma. Subject-matter-Darbhamanih. Metre-Anustup.

यत् ते॑ दर्भ ज॒राम॑त्युः श॒तं वर्म॑सु॒ वर्म॑ ते ।
तेने॒मं व॒र्मिणं॑ कृ॒त्वा स॒पत्ना॑ञ्जहि वी॒र्यैः ॥ १ ॥

Let this Darbha making this man armoured with that shield which is its one amongst hundred shields and which guards till death in mature age make him destroy enemies with might.

श॒तं ते॑ दर्भ॒ वर्मा॑णि स॒हस्रं॑ वी॒र्या॑णि ते ।
तम॒स्मै विश्वे॒ त्वां दे॒वा ज॒रसे॒ भर्त॒वा अ॑दुः ॥ २ ॥

This Darbha has hundred shields, it has thousands of power, therefore all the men of learning give to this man for bearing it till old age.

त्वामा॑हुर्देव॒वर्म॒ त्वां द॑र्भ॒ ब्रह्म॑ण॒स्पति॑म् ।
त्वामिन्द्र॑स्याहु॒र्वर्म॒ त्वं रा॒ष्ट्राणि॑ रक्षसि ॥ ३ ॥

To this Darbha people call Devavarma, the shiled given by natural powers, to this people call Brahmanaspati, the vital breath protecting speech, to this they call, the defending force of Indra, the electricity of cloud, and it preserves kingdom of creatures.

स॒प॒त्न॒क्षय॑णं दर्भ द्वि॒ष॒तस्तप॑नं हृ॒दः ।
म॒णिं क्ष॒त्रस्य॒ वर्ध॑नं तनू॒पानं॑ कृणोमि ते ॥ ४ ॥

I, the medical men make this Darbha for you, O man, the guard of body, the destroyer of diseases, consumer of the

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spirit of ailments torturing you and invigorator of protecting powers.

यत् संमुद्रो अभ्यक्रन्दत् पर्जन्यो विद्युतां सह ।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत ॥ ५ ॥

When the cloud pouring down water on the earth thundres with lightning the luminous drop comes from it and from this the Darbha springs up.

सू० ३१ ॥ ऋषिः—सविता (पुष्टिकामः) ॥ देवता—औदुम्बरमणिः ॥ छन्दः—१-४, ७-१० अनुष्टुप्; ५, १२ त्रिष्टुप्; ६ विराट् प्रस्तारपङ्क्तिः; ११, १३ पञ्चपदा शक्वरी; १४ विराडास्तारपङ्क्तिः ॥

HYMN 31

Seer-Savitar Pushtikamah. Subject-matter-Audumbar-manih. Metre-1-4, 7-10 Anustup; 5, 12 Tristup; 6 Virat Prastarpanktih; 11, 13 Panchpada Shakvari; 4 Viradastar-Panktih.

औदुम्बरेण मणिना पुष्टिकामाय वेधसा ।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत् ॥ १ ॥

Let Savitar, the man of creative geneus, in stable of mine who is desirous of nourishment make all the cattle grow with man of wisdom and with the nice *Udumbar* (Ficus Glomerata and its products).

यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत् ।
औदुम्बरो वृषा मणिः स मा सृजतु पुष्ट्या ॥ २ ॥

Let that nice strong Udumbar which as the fire of our house-hold becomes preserver of cattle furnish me with prosperity.

करीषिणीं फलवतीं स्वधामिरां च नो गृहे ।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे ॥ ३ ॥

May Dhatar, the All-subsisting God give in our houses the

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grain and the land full of fruits and cow-droppings. He may give me nourishing food with the power of Udumbar.

यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः ।
गृह्णेऽहं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम् ॥ ४ ॥

Let me having in possession the nice Udumbar, win the plenty of bipeds, quadrupeds, all the grains and whatever are the juicy drinks.

पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम् ।
पयः पशूनां रसमोषधीनां बृहस्पतिः
सविता मे नि यच्छात् ॥ ५ ॥

May All-creating Supreme-Being vouch safe us the milch cows, sheep etc. animals and the juice of herbacious plants. I may obtain the abundant wealth of quadrupeds, bipeds and whatever is with in the range of corn.

अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु ।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥

May I be the master of cattle, may the Lord of prosperity bestow upon me riches and let the nice Udumbar become the source of giving me various riches.

उप मौदुम्बरो मणिः प्रजया च धनेन च ।
इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा ॥ ७ ॥

Let this nice Udumbar come to me with children and with wealth. Let this excellent Udumbara hastened by the man of medical knowledge come to me with splendour of vigour.

देवो मणिः सपत्नहा धनसा धनसातये ।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ ८ ॥

Let this nice wondrous Udumbar quelling diseases, distributing the wealth of health be for my attainment of riches.

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Let it be means of giving me the plenty of cattles and corn and the abundance of cows.

यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे ।
एवा धनस्य मे स्फातिमा दधातु सरस्वती ॥ ९ ॥

As this forest tree Udumbar which contains in it all the trees in the beginning springs with vigour so Saraswati, the lightning of cloud give for me the plenty of wealth.

आ मे धनं सरस्वती पयस्फातिं च धान्यम् ।
सिनीवाल्युपा वहादयं चौदुम्बरो मणिः ॥ १० ॥

Let Saraswati, the Vedic speech and knowledge give us the abundance of milk and corn. Let the earth full of corn and this nice Udumbar give prosperity.

त्वं मणीनामधिपा वृषासि त्वयि पुष्टं पुष्टपतिर्जजान ।
त्वयीमे वाजा द्रविणानि सर्वौदुम्बरः
स त्वमस्मत् सहस्वारादरातिममतिं क्षुधं च ॥ ११ ॥

This Udumbar is excellent amongst all excellent things, it is very powerful, the master of all wealth (Divinity) has produced nourishing quality in it, all these strength and medicinal properties are found in it and let this Udumbar make flee away from me the disease, loss of understanding and hunger.

ग्रामणीरसि ग्रामणीरुत्थायाभिषिक्तोऽभि मा सिञ्च वर्चसा ।
तेजोऽसि तेजो मयि धारयाधि
रयिरसि रयिं मे धेहि ॥ १२ ॥

This Udumbar is powerful in all the groups of Vanaspatis, it has been raised on height among all the Vanaspaties groups and let it moisten me with splendour. It is a brilliance, let it give me brilliance and it is healing property let it give me power of restoration.

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पुष्टिरसि पुष्ट्या मा समङ्ग्धि गृहमेधी गृहपतिं मा कृणु ।
औदुम्बरः स त्वमस्मासु धेहि रयिं च नः सर्ववीरं
नि यच्छ रायस्पोषाय प्रति मुञ्चे अहं त्वाम् ॥ १३ ॥

This Udumbar is nourishing, let it enrich with nourishment, it always flourish near houses, let it make me house-holder; this is known as an Udumbar, that which highly feeds up, let it give fostering power in to us; let it bestow us the wealth endowed with heroes; I, the medical man accept this for the increase of healing wealth.

अयमौदुम्बरो मणिर्वीरो वीराय बध्यते ।
स नः सनिं मधुमतीं कृणोतु रयिं च नः
सर्ववीरं नि यच्छात् ॥ १४ ॥

This nice Udumbar is the source of increasing strength and so it is held for the purpose of daring performance. Let it make my grains sweet and give us the wealth blessed with progeny.

सू० ३२ ॥ ऋषिः—भृगुः (आयुष्कामः) ॥ देवता—दर्भः ॥ छन्दः—
१-७ अनुष्टुप्; ८ पुरस्ताद् बृहती; ९ त्रिष्टुप्; १० जगती ॥

HYMN 32

Seer-Bhriguh (Ayuskamah). Subject-matter-Darbhah.
Metre-1-7 Anustup; 8 Purastad Brihati; 9 Tristup, 10 Jagati.

शतकाण्डो दुश्च्यवनः सहस्रपर्ण उत्तिरः ।
दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे ॥ १ ॥

I bind on you, O man, for lengthening the life this Darbha which is an effectual healing plant having hundred stems and thousand blades, which is excellent and which throws away the diseeases.

नास्य केशान् प्र वपन्ति नोरसि ताडमा घ्नते ।
यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति ॥ २ ॥

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Diseases do not make his hair fall and do not give blow on him for whom the physician gives protection by Darbha with its leaves.

दिवि ते तूलमोषधे पृथिव्यामसि निष्ठितः ।
त्वया सहस्रकाण्डेनायुः प्र वर्धयामहे ॥ ३ ॥

The staminal power of this herb remains in the sun and it is stationed on the earth. Through this Darbha having thousand stems I, the physician prolong the life of men.

तिस्रो दिवो अत्यतृणत् तिस्र इमाः पृथिवीरुत ।
त्वयाहं दुर्हार्दो जिह्वां नि तृणाद्मि वचांसि ॥ ४ ॥

This Darbha pierces three skies and three earths. I, through this pierce the tongue and speaking power of the melignant ones.

त्वमसि सहमानोऽहमस्मि सहस्वान् ।
उभौ सहस्वन्तौ भूत्वा सपत्नान् सहिषीमहि ॥ ५ ॥

This Darbha is an over-powering force and I am endowed with conquering vigour. Let both of us possessed of over-powering powers crush the enemies, the diseases etc.

सहस्व नो अभिमातिं सहस्व पृतनायतः ।
सहस्व सर्वान् दुर्हार्दः सुहार्दो मे बहून् कृधि ॥ ६ ॥

Let this Darbha subdue our diseases, let it conquer all the melignancies troubling us, let it quell away all that makes the heart and spirit melignant and let it do many thing which keep us good in our hearts.

दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित् ।
तेनाहं शश्वतो जनाँ असनं सनवानि च ॥ ७ ॥

I, through this Darbha which is prodced by natural forces

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and which has its staminal power in the sun always give the health to people living always and do this further.

प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च ।
यस्मै च कामयामहे सर्वस्मै च विपश्यते ॥ ८ ॥

Let this Darbha make me favourable to the statesman and ruling forces of the society and to the traders peasants and labours. Let this make me favourable to him whom we like and to him who bears enmity with me.

यो जायमानः पृथिवीमदृंहद् यो अस्तभ्नादन्तरिक्षं दिवं च ।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं
दर्भो वरुणो दिवा कः ॥ ९ ॥

Let this Darbha which springing up makes the soil of earth firm, which makes firm its steminal force in heaven and mid-region and which nourishing plant the cloud retaining water does not know or obtain, becoming the protective force cause splendour and vigour in us.

सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव ।
स नोऽयं दर्भः परि पातु विश्वतस्तेन
साक्षीय पृतनाः पृतन्यतः ॥ १० ॥

This Darbha is important in all the herbacious plants, it has thousand stems, it is conquerer or diseases and dispeller of the malignancies. Let it become the source of our protection from all sides and let us over-power all the hosts of the diseases troubling us.

सू० ३३ ॥ ऋषिः—भृगुः ॥ देवता—दर्भः ॥ छन्दः—१ जगती; २, ५ त्रिष्टुप्; ३ आर्षी पङ्क्तिः; ४ आस्तारपङ्क्तिः ॥

HYMN 33

Seer—Bhriguh, Subject-matter-Darbhah. Metre-1, Jagati; 2, 5 Tristup; 3 Arshi Panktih, 4 Astarpanktih.

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सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम् ।
स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा
सं सृजाति नः ॥ १ ॥

This Darbha is hundred-stemmed, thousand times worthful succulent and is the heat of water (electricity) and royal power of the plants. Let this protect us from all sides and let this praiseworthy marvellous Darbha endow us with life.

घृतादुल्लुप्तो मधुमान् पयस्वान् भूमिदृंहोऽच्युतश्च्यावयिष्णुः
नुदन्त्सपत्नानधरांश्च कृण्वन् दर्भा रोह
महतामिन्द्रियेण ॥ २ ॥

Let this Darbha which is covered with splendour, sweet in effect, succulent and which keeps the earth firm, which is unshaken and over-throwing, throwing away diseases like foes, making them down-trended rise above them with the great organic power of the powerful limbs of the body.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे ।
त्वां पवित्रमृषयोऽभरन्त त्वं पुनीहि दुरितान्यस्मत् ॥ ३ ॥

This Darbha mounts over the soil of earth with its vigour, this good one takes its place on the Vedi in the Yajna, the seers of the vedic meanings have this purifying grass and let it purify all the diseases quelling them for from us.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः ।
ओजो देवानां बलमुग्रमेतत् तं ते बध्नामि
जरसे स्वस्तये ॥ ४ ॥

This Darbha is sharp, splendid in effect, over-powering, queller of malignancies, favonrable to all and it is the splendour of luminous rays and their mighty power. I, the physician bind on you, O man for maturity and happiness.

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दर्भेण त्वं कृणवद् वीर्याणि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः ।
अतिष्ठाया वर्चसाधान्यान्त्सूर्यइवा भाहि प्रदिशश्चतस्रः ॥ ५ ॥

O man, you doing heroic deeds through Darbha, taking it in your use you never be down or troubled in spirit. You having your control on others with splendour illumine the four quarters like the sun.

सू०३४ ॥ ऋषिः—अङ्गिराः ॥ देवता—जङ्गिडो वनस्पतिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 34

Seer—Angirah. Subject-matter-Jangido Vanaspatih. Metre-Anustup.

जङ्गिडोऽसि जङ्गिडो रक्षितासि जङ्गिडः ।
द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः ॥ १ ॥

This *Jangida* is really Jangida, the consumer of disease etc. This Jangida is protective one. Let this Jangida guard all our bipeds and quadrupeds.

या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये ।
सर्वान् विनक्तु तेजसोऽरसाञ्जङ्गिडस्करत् ॥ २ ॥

whatsoever are these fifty three kinds of covetous inclinations, whatever are these hundred wounding forces let this Jangida quell them with its vigour and make them ineffectual.

अरसं कृत्रिमं नादमरसाः सप्त विस्रसः ।
अपेतो जङ्गिडामतिमिषुमस्तेव शातय ॥ ३ ॥

Let this Jangida weaken the artificial sound in ears of the diseased one, let it make impotent the seven kinds of decays (in seven organs) and let this Janagida destroy the loss of understanding like an archer speeding shaft.

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कृत्यादूषण एवायमथो अरातिदूषणः ।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥

This Jangida is in truth an antidote of piercing pain, it is the queller of diseases, this Jangida is victorious and let it prolong our life.

स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥

This is the grndeur of the efficacy of Jangida and let it protect us from all sides. Let this vigorous Jangida over power *Sanskandha*, the shoulder pain through that power by which it dispels the Vishkandha, the pain of neck.

N.B. :—These Vishkandha and Sarkandha seen to be the rheumatic pain of shoulder and neck.

त्रिष्ट्वा देवा अजनयन् निष्ठितं भूम्यामधि ।
तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥

The learned process this Jangida stationed on earth in these ways. The learned ones endowed with complete knowledge know this *Jangida* as Angirah, the beat present in all the structures of the world.

न त्वा पूर्वा ओषधयो न त्वा तरन्ति या नवाः ।
विबाध उग्रो जङ्गिडः परिपाणः सुमङ्गलः ॥ ७ ॥

This Jangida is mighty protective and comfort-giver. Neither the medicines prepared prior to it surpass it nor the medicines which are of recent time surpass it.

अथोपदान भगवो जङ्गिडामितवीर्य ।
पुरा तं उग्रा ग्रसत उपेन्द्रो वीर्यं ददौ ॥ ८ ॥

This is the prctector of them who use it, it is full of vigour and splendour and it possesses un-measured strength. Indra,

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the sun gives power to it who consume the disease completely.

उग्र इत् ते वनस्पत इन्द्र ओज्मानमा दधौ ।
अमीवाः सर्वाश्चातयञ्जहि रक्षांस्योषधे ॥ ९ ॥

The mighty sun gives power in this tree. Let this medicinal plant destroy all the deseases and dispel malignancies.

आशरीकं विशरीकं बलासं पृष्ट्यामयम् ।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत् ॥ १० ॥

Let this Jangida, make powerless the diseases : Asharika, Lumbago: Visharika, rheumatic pain; Balas, consumptive cough; Pristhyamaya, the plurisy and fever which the autumn brings.

N.B. :—Jangida is perhaps in present the Arjuna tree.

सू० ३५ ।। ऋषिः—अङ्गिराः ।। देवता—जङ्गिडो वनस्पतिः ।। छन्दः—१, २, ५ अनुष्टुप्; ३ पथ्या पङ्क्तिः; ४ निचृद् त्रिष्टुप् ।।

HYMN 35

Seer—Angirah. Subject-matter-Jangida Vanaspatih. Metre-1, 2, 5 Anustup; 3 Pathya Panktih; 4 Nichrit Tristup.

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः ।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम् ॥ १ ॥

The man of penetrative wisdom uttering the power of electricity give the diseased man the Jangida which in the begining the natural forces create as the healing herb of destroying rheumatic pain on the shoulders.

स नो रक्षतु जङ्गिडो धनपालो धनेव ।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम् ॥ २ ॥

As a treasurer preserves the wealth so let guard that Jangida which learned men who are the masters of the vedic knowledge make all-round protective and disease-quelling.

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दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम् ।
तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय
परिपाणोऽसि जङ्गिडः ॥ ३ ॥

I, the diseased man have arrived at *Durhardah*, the forces maligning the hearts, the disease making the eye cruel and causing many evils. Let this Jangida which possesses thousand visions (as a medicine) destroy all these through its counter-acting powers. It is the protective force.

परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात्
परि मा वीरुद्भ्यः । परि मा भूतात् परि मोत
भव्याद् दिशोदिशो जङ्गिडः पात्वस्मान् ॥ ४ ॥

Let this Jangida guard me from (the disease coming from) heaven, let it guard me from earth, let it guard me from firmament and let it guard me from plants. Let this protect from the disease coming from the past and let this protect me as Precautionary porphylactic from forthcoming diseases and thus let this Jangida protect us from all the quarters.

य ऋष्णवो देवकृता य उतो ववृतेऽन्यः ।
सर्वांस्तान् विश्वभेषजोऽरसां जङ्गिडस्करत् ॥ ५ ॥

This all-healing Jangida makes weak all those diseases which are developed by organs and limbs of body and which another one has come locally.

सू० ३६ ॥ ऋषिः—ब्रह्मा ॥ देवता—शतवारः ॥ छन्दः—अनुष्टुप् ॥

HYMN 36

Seer—Brahma Subject-matter—Shatavarah. Metre-Anustup.

शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा ।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः ॥ १ ॥

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This praiseworthy germicidal shatavara (the name of herb which prevents hundred diseases) mounting over the disease with splendour vanishes the tuberculosis and its germs with power.

शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः ।
मध्येन यक्ष्मं बाधते नैनं पाप्मातिं तत्रति ॥ २ ॥

This *Shatavara* dispels away the germs with its horns-like parts and destaoys the pains with root. This stays consumption by its stalk and no trouble escapes from it.

ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः ।
सर्वान् दुर्णामहा मणिः शतवारो अनीनशत् ॥ ३ ॥

Praisworthy germicidal Shatavara vanishes all those consumptions minor or complicated and those diseases which make patient crying.

शतं वीरानजनयच्छतं यक्ष्मानपावपत् ।
दुर्णाम्नः सर्वान् हत्वाव रक्षांसि धूनुते ॥ ४ ॥

This *Shatavara* makes hundred (patients) Vira, the active ones after restoring the health, this shakes up hundred consumptions and this killing all the germs shakes the pains.

हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः ।
दुर्णाम्नः सर्वांस्तृढ्वाव रक्षांस्यक्रमीत् ॥ ५ ॥

Like the sun which bears luminous rays, this praise-worthy shatavara killing all the germs over-comes the malignancies,

शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम् ।
शतं शश्वन्वतीनां शतवारेण वारये ॥ ६ ॥

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I, the physician through this *Shatavara* prevent the hundreds

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diseases caused by female germs and cloud and raining showers which make the patient bark like bitches.

सू० ३७ ।। ऋषिः—अथर्वा ।। देवता—अग्निः ।। छन्दः—१ त्रिष्टुप्; २ आस्तारपङ्क्तिः; ३ त्रिपदा महाबृहती; ४ पुर उष्णिक् ।।

HYMN 37

Seer — Atharva Subject-matter — Agnih. Metre-1, Tristup ; 2 Astarpanktih ; 3 Tripada Mahabrihati ; 4 Pura-Ushnik.

इदं वर्चो अग्निना दत्तमागन् भर्गो यशः

सह ओजो वयो बलम् । त्रयस्त्रिंशद् यानि च वीर्याणि

तान्यग्निः प्र ददातु मे ॥ १ ॥

This splendour given by the heat comes to me as force, fame, might, strength and life. May this fire give me those powers which are thirty-three in number.

वर्च आ धेहि मे तन्वां सह ओजो वयो बलम् ।

इन्द्रियाय त्वा कर्मणे वीर्याय

प्रति गृह्णामि शतशारदाय ॥ २ ॥

Let this fire give in my body power, force, splendour, vitality and vigour. I receive and accept this fire for the action concerned with organs and mighty strengtne lasting a hundred autumns.

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा ।

अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय ॥ ३ ॥

I accept this fire for surpassing strength, and energy, for vigour, for over-powering splendour, for overcoming spirit and for the protection of the nation through a hundred autumns.

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ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ ४ ॥

I perform the Yajna in fire for the seasons, for the products of seasons, for the months for the year, for preserver, for constructive force, for prosperity and for the Master of the creatures (God).

सू०३८ ॥ ऋषिः—अथर्वा ॥ देवता—गुल्गुलः ॥ छन्दः—१ अनुष्टुप्; २ चतुष्पदोष्णिक्; ३ प्राजापत्याऽनुष्टुप् ॥

HYMN 38

Seer—Atharva. Subject-matter—Guggulah. Metre-1, Anustup ; 2 Chatuspadoshnic ; 3 Prajapatyanustup.

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते ।
यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते ॥ १ ॥

Neither consumption encompasses not the curse of any disease touches him whom the delicious colour of Bdellium (the gum of Borassus Flebellifermis) panetrates.

विष्वञ्चस्तस्माद् यक्ष्मा मृगा अश्वाइवेरते ।
यद् गुल्गुलु सैन्धवं यद् वाप्यासि समुद्रियम् ॥ २ ॥

All kinds of consumption flee away from the patient like wild beasts and horses when the Bdellium which is from the land of rivers and from the land of ocean are there in used in treatment.

उभयोरग्रभं नामास्मा अरिष्टतातये ॥ ३ ॥

I, the physician take both the qualities for keeping the patient unscatterod.

सू०३९ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—कुष्ठः ॥ छन्दः—१, ९, १० अनुष्टुप्; २ ... ४ ... ५ ... शक्वरी; ६-८ अष्टिः ॥

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HYMN 39

Seer—Bhriguangirah. Snbject-matter—Kustha-Metre-1, 9, 10 Anustup, 2, 3 Panchpada Patthya Panktih ; 4 Shatpada Jagati, 5 Septapada Shakvari, 6-8 Astih.

ऐतु देवस्त्रायमाणः कुष्ठो हिमवंतस्परि ।
तक्मानं सर्वं नाशय सर्वांश्च यातुधान्यः ॥ १ ॥

Let this wonderous Kustha (the aromatic medicinal plant of of this name) from the snowy hill protecting all be obtained Let it vanish all sort of fevers and all the sorts of pain-causing infections.

त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि
त्वा सायंप्रातरथो दिवा ॥ २ ॥

There are three names of effects of this Kustha : Kustha ; Nadyamarah, the killer of diseases caused by rivers, Nadyarishah, the preventive one of the diseases caused by rivers. This Kustha springs from the land of rivers. The man whom for I prescribe it in the morning, in the evening and in the day, removes away the diseases.

जीवला नाम ते माता जीवन्तो नाम ते पिता ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि
त्वा सायंप्रातरथो दिवा ॥ ३ ॥

Jivala (that which maintains vital breath) is the mother of the Kustha and Jivanta (that which maintain vitality, is its father. This.........diseases.

उत्तमो अस्योषधीनामनड्वान् जगतामिव व्याघ्रः श्वपदामिव ।
नद्यायं पुरुषो रिषत् । यस्मै परिब्रवीमि

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त्वा सायंप्रातरथो दिवा ॥ ४ ॥

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This Kustha is excellent amongst all lhe healing plants, is like bull in the moving creatures and is like tiger amid wild beasts. This.........diseases.

त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि ।
त्रिर्जातो विश्वदेवेभ्यः ।
स कुष्ठो विश्वभेषजः । साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ५ ॥

This *Kustha* is produced thriele from the clouds, thrice from the fires, thrice from the twelve months and thrice from the other natural forces. This Kustha is the healing medicine of multifarious diseases. This stands by the side of *Soma*, the soma group of the herbs. Let it vanish all the fevers and all the malignancies.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ६ ॥

Ashvatha, the sun which is store of fire and which is the home of rays is present in the heavenly region, the third from here (the earth). In that sun there is fountaion of of vitality immortal. This Kustha is produced from there. Rest as in the previous verse.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ७ ॥

In the heavenly region there moves the luminous body of stars like the ship and this is fuel of radiance and it has the

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brilliant rays like its bindings. There is the spring of vitality immortal. This Kustha is produced from there. Rest is like previous one.

यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः ।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ८ ॥

Where is not any kind of snow-melting and where is the summit of snowy hill is there found the spring of vitality immortal. This Kustha is produced from there. This Kustha is the healing medicine of multifariovs diseases. This stands by the Soma group of the herbs. Let it dispel away all the fevers and all the infections thereof.

यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्यः ।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः ॥ ९ ॥

This is Kustha that of which knows the perfect learned man, that of which knows the man desiring it, that of which knows the inhabitant who is busy in continued search of herbs and therefore this is the medicine of all diseases.

शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः ।
तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥ १० ॥

Let this all-powerful Kustha bring down and drive away the fever, headache causing, tartian, continual fever and that which lasts for a year.

सू०४० ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वेदेवाः, बृहस्पतिः ॥ छन्दः—
१ परानुष्टुप् त्रिष्टुप्; २ पुरःककुम्मत्यु-परिष्टाद् बृहती; ३ बृहतीगर्भाऽनुष्टुप्;
४ त्रिपदाऽऽर्षी गायत्री ॥

HYMN 40

Seer—Brahma. Subject-matter—Vishvedevah, Bri-

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haspatih. Metre-1, Paranustup Tristup ; 2 Purah kakummatyuparistad Brihati ; 3 Brihatigarbha Anustup ; 4 Tripadarshi Gayatri.

यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम ।
विश्वैस्तद् देवैः सह संविदानः सं दधातु बृहस्पतिः ॥ १ ॥

May Brihaspati, the teacher accompanied by all other men of enlightenment fill up that lack which I have in my spirit, which in voice and due to which the speech has approached to anger vehment.

मा न आपो मेधां मा ब्रह्म प्र मथिष्टन ।
शुष्यदा यूयं स्यन्दध्वमुपहूतोऽहं सुमेधा वर्चस्वी ॥ २ ॥

May not adepts disturb our intellect and may not they disturb our knowledge. O Ye learned, you giving pleasure to all walk on your path and may I accepted by you become vigorous and wise.

मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत् तपः ।
शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः ॥ ३ ॥

Let not they injure our intellect, let not injure our disciplined understanding and let not they injure whatever austerity we have attained. May our mothers be propitious for us and be auspicious for our pleasure and longivity of life.

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।
तामस्मे रासतामिषम् ॥ ४ ॥

May the twain of teacher and preacher give us that intellect which is refulgent witn splendour and which make us cross over the great darkness.

सू० ४१ ॥ ऋषिः—ब्रह्मा ॥ देवता—तपः ॥ छन्दः—त्रिष्टुप् ॥

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HYMN 41

Seer—Brahm. Suject-matter—Tapah. Metre-Tristup.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे ।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ १ ॥

The seers attaining the enlightenmeut desiring the prosperity and happiness of the people first cultivate (in them) the sense of austerity and disciplined wisdom. From this emerges out energy, national sentiment, vigour and all the learned men have great respect for it.

सू० ४२ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्म ॥ छन्दः—१ अनुष्टुप्; २ ककुम्मती पथ्या पङ्क्तिः; ३ त्रिष्टुप्; ४ जगती ॥

HYMN 42

Seer—Brahma. Subject-matter—Brahman—Metre-1 Anustup ; 2 Kakummati Pathya Panktih ; 3 Tristup ; 4 Jagati.

ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः ।
अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः ॥ १ ॥

Brahman, the Supreme Being is the *Hotar*, Supreme Being is the *Yajnas*, and the posts of Yajna are fixed by the Supreme Being, The Adhvaryu has its existence from the Suprame Being and the oblatory substance is pervaded by the Supreme Being.

ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता ।
ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः ।
शमिताय स्वाहा ॥ २ ॥

Brahman is the spoons filled with ghee and the Vedi of Yajana is fixed by the Supreme Being-Brahman, the Supreme Being is the nucleous substance and theme of Yajna and also

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is the priest who gives oblation. Our appreciation for Yajna granting pleasure and happiness.

अंहोमुचे प्र भरे मनीषामा सुत्राव्णे सुमतिमावृणानः ।
इममिन्द्र प्रति हव्यं गृभाय सत्याः
सन्तु यजमानस्य कामाः ॥ ३ ॥

I, the performer of Yajna, possessing good wisdom offer my desired prayer to Almighty God who is protector and dispeller of all evils. O Almighty Divinity you accept this prayer of mine and may all the desires of the Yajman be fulfilled.

अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम् ।
अपां नपातमश्विना हुवे धिय इन्द्रियेण
तं इन्द्रियं दत्तमोजः ॥ ४ ॥

I pronounce the elogiums for God who is dispellor of evils, mighty force of righteous acts and merits, the first aim of all the *Adhvaras*, who is maintainer of the cantinnty of subjects and who is shining with refulgence of His own. O Ye man and women, you attain the refulgence of Almighty through the power of soul.

सू० ४३ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—शङ्कुमती पथ्या पङ्क्तिः ॥

HYMN 43

Seer—Brahma. Subject—matter-Agni etc. described in the verses. Metre—Shankumati Pathya Panktih.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
अग्निर्मा तत्र नयत्वग्निर्मेधा दधातु मे ।
अग्नये स्वाहा ॥ १ ॥

Let Agni, the fire become the source of giving me intelligence and lead me to that state which the men

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knowing God and endowed with austerity and observance of vow occupy. I appreciate Agni.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
वायुर्मा तत्रं नयतु वायुः प्राणान् दधातु मे ।
वायवे स्वाहा ॥ २ ॥

Let Vayu, the air.........of maintaining my vital breaths and ....now occupy. I.........Vayu.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
सूर्यो मा तत्रं नयतु चक्षुः सूर्यो दधातु मे ।
सूर्याय स्वाहा ॥ ३ ॥

Let Surya, the sun......vision of eyes and......vow occupy. I.........Surya.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
चन्द्रो मा तत्रं नयतु मनश्चन्द्रो दधातु मे ।
चन्द्राय स्वाहा ॥ ४ ॥

Let Chandra the moon.........spirit and.........vow occupy. I... ..Soma.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
सोमो मा तत्रं नयतु पयः सोमो दधातु मे ।
सोमाय स्वाहा ॥ ५ ॥

Let Soma, the group of herbs ..vital sape and...vow occupy. I.........Soma.

यत्रं ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
इन्द्रो मा तत्रं नयतु बलमिन्द्रो दधातु मे ।
इन्द्राय स्वाहा ॥ ६ ॥

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Let *Indra*, the All-pervading electricity......energy and...vow occupy. I.........Indra.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
आपो मा तत्र नयन्त्वमृतं मोप तिष्ठतु ।
अद्भ्यः स्वाहा ॥ ७ ॥

Let Apah, the waters become the sources of establishing immortality in me and...vow occupy. I...Apah.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह ।
ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे ।
ब्रह्मणे स्वाहा ॥ ८ ॥

Let Brahman, the chief-priest of Yajna and the master of four Vedas give me knowledge and lead me to that stats which the men knowing God and endowed with austerity and observce of vow, occupy. My homage to Brahman.

सू०४४ ॥ ऋषिः—भृगुः ॥ देवता—आञ्जनम्; ८, ९ वरुणः ॥ छन्दः -१-३, ६-१० अनुष्टुप्; ४ चतुष्पदा शङ्कुमत्युष्णिक्; ५ त्रिपदा निचृद् विषमा गायत्री ॥

HYMN 44

Seer-Bhriguh, Subject-matter-Anjanam; 8, 9, Varunah. Metre-1-3, 6, 10 Anustup; 4 Chatuspada shakumati Usnik; 5 Tripada Nichrit Vishama Gayatri.

आयुषोऽसि प्रतरणं विप्रं भेषजमुच्यसे ।
तदाञ्जन त्वं शंताते शमापो अभयं कृतम् ॥ १ ॥

This ointment (of eye) is the strengthening of life and it is said to be a universal cure. Let this comfort-giving ointment give comfort and let relief-giving one give pleasure and it has been made dangerless.

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यो हरिमा जायान्योऽङ्गभेदो विसल्पकः ।
सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हन्त्वाञ्जनम् ॥ २ ॥

O man, let this ointment drive out from your frame that which is known as Jaundice, the feverish heat, the shooting pain that rends the limbs and all other diseases.

आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम् ।
कृणोत्वप्रमायुकं रथजूतिमनागसम् ॥ ३ ॥

This ointment produced on the earth is benignant. Let it make me free from mortifications, attainer of the complete age of man, possessor of energetic body and free from evils.

प्राणं प्राणं त्रायस्वासो असवे मृड ।
निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च ॥ ४ ॥

Let this vital one protect my vital breath, let this dispeller of trouble make me happy for safety of vital force and let this ointment which is it self a catastrophe to disease release us from the snares of calamity (of disease).

सिन्धोर्गर्भोऽसि विद्युतां पुष्पम् ।
वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ॥ ५ ॥

This ointment as an eyeremedy is the container of fluid substance, it is the *Puspa*, the flower of electricity, air, the vital breath, sun, eye and the milk of heaven (for men having eyedisease).

देवाञ्जन त्रैककुदं परि मा पाहि विश्वतः ।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत ॥ ६ ॥

Let this wonderous ointment protect me, who assumes three organ groups : eyes, ears and nose from all sides. All these medicines which are applied externally and which are available from mountaing do not surpass it.

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वी३॒दं मध्यमवासृपद् रक्षोहामीव॒चात॑नः ।
अमी॑वाः सर्वा॑श्चा॒तय॑न् ना॒शय॑द॒भि॒भा इ॒तः ॥ ७ ॥

This ointment is the remover of all eye-infections, destroyer of eye-diseases and it enters in to the heart of disease. It ruining all the troubles drives away the pains encompassing patient from here.

ब॒ह्वी३॒दं रा॑जन् व॒रुणानृ॑तमाह॒ पूरु॑षः ।
तस्मा॑त् सहस्रवीर्य मु॒ञ्च नः॒ पर्यं॑हसः ॥ ८ ॥

O *Varuna* (All-worshipable God) this man speaks many lies. O Refulgent omnipotent Lord, please save us from that vils act.

यदा॑पो॑ अ॒घ्न्या इ॒ति वरु॒णेति॒ यदू॑चि॒म ।
तस्मा॑त् सहस्रवीर्य मु॒ञ्च नः॒ पर्यं॑हसः ॥ ९ ॥

O Omnipotent Lord, if I speak Apah in vain, if I speak Aghnya in vain and if I speak Varuna in vain, please save us from that aimless talks.

मि॒त्रश्च॑ त्वा॒ वरु॑णश्चानु॒प्रेय॑तुराञ्जन ।
तौ त्वा॑नु॒गत्य॑ दू॒रं भो॒गाय॒ पुन॒रोह॑तुः ॥ १० ॥

This is the ointment which Mitra, the man who is friend of all *Varuna*, the man of the selective merits closely follow The both of them searching this a far restore it for the use.

सू० ४५ ॥ ऋषिः—भृगुः ।, देवता—१-५ आञ्जनम्; ६-१० अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१, २ अनुष्टुप्; ३-५ त्रिष्टुप्; ६ विराण् महाबृहती; ७-१० निचृन्महाबृहती ॥

HYMN 45

Seer-Bhriguh. Subject-matter-1-5 Anjanam; 6-10 Agni etcas described in the verses. Metre-1,2 Anushtup; 3-5 Tristup; 6 Viranmahabrihati; 7-10 Nichrinmahabrihati.

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ऋणादृणमिव संनयन् कृत्यां कृत्याकृतो गृहम् ।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥ १ ॥

Let this *Anjana*, the man who uses this well-prepared medicine return the artificial devices used for him to the house of the person who has hurled this device as a man repays the part of debt fromt he. You break the debt ribs of the men bearing evils in their heart for you and pointing out the internal design through eyes.

यदस्मासु दुःष्वप्न्यं यद् गोषु यच्च नो गृहे ।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

Whatever bad sleep remains in us, whatever in cows, whatever in our house let this ointment remove it in such a way that it could become salubrious and favourable to man having evils for us in his heart.

अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः ।
चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः
प्रदिशः करदिच्छिवास्ते ॥ ३ ॥

Let this Anjana, the ointment which is the strength of waters, the increasing agent of vigour, which is produced from heart in the present in the produced objects, which is four-time potent and which emerges out from the herbs of mountain make all the quarters and subquarters auspicious for you, O man.

चतुर्वीरं बध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु ।
ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो
अभि हरन्तु ते बलिम् ॥ ४ ॥

O man, this four-time potent ointment is applied on you, let all the quarters be dangerless for you. You like excellent sun stand firm and all these subjects present you the present.

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आश्वैकं मणिमेकं कृणुष्व स्नाह्येकेना पिबैकमेषाम् ।
चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः
परि पात्वस्मान् ॥ ५ ॥

The one part of this ointment apply freely, O man, use one as the previous one is used, take bath by another one and drink one of these parts. Let this four-time potent ointment protect us from the four torturing fetters of *Grahi*, the disease tightening the patient.

अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ६ ॥

May Agni, the fire protect me with heat for inspiration, for expiration, for strenght, for energy, for vigour, for weal and for prosperity. I hail this idea.

इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ७ ॥

May *Indra*, the all-pervading electricity orotect me with the organic forces for.........prosperity. I.........idea.

सोमो मा सौम्येनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ८ ॥

May Soma, the moon protect me with its pleasant power for.........prosperity. I.........idea.

भगो मा भगेनावतु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ ९ ॥

May *Bhaga*, the radiant sun protect me with radiance for ....prosperity. I.........idea.

मरुतो मा गणैरवन्तु प्राणायापानायायुषे वर्चस ओजसे
तेजसे स्वस्तये सुभूतये स्वाहा ॥ १० ॥

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May *Marutah*, the forty nine cosmic forces protect me with their groups for inspiration, for expiration, for strength, for energy, for vigour, for weal and for prosperity. I hail this idea.

सू० ४६ ॥ ऋषिः—प्रजापतिः ॥ देवता—अस्तृतमणिः ॥ छन्दः—१ पञ्चपदा ज्योतिष्मती त्रिष्टुप्; २ षट्पदा भुरिक् शक्वरी; ३, ७ पञ्चपदा पथ्या पङ्क्तिः; ४ चतुष्पदा त्रिष्टुप्; ५ पञ्चपदा अतिशक्वरी; ६ पञ्चपदोष्णिगगर्भा विराड् जगती ॥

HYMN 46

Seer—Prajapatih. Subject-matter — Astuta Manih. Metre-1 Panchapada Jyotismati Tristup ; 2 Shatpada Bhurik Shakvari : 3, 7 Panchpada Pathya Panktih ; 4 Chatuspada Tristup ; 5 Panchpada Atishakvari ; 6 Panchpadoshnic garbha Virad Jagati.

प्रजापतिष्ट्वा बध्नात् प्रथममस्तृतं वीर्याय कम् ।
तत् ते बध्नाम्यायुषे वर्चस ओजसे
च बलाय चास्तृतस्त्वाभि रक्षतु ॥ १ ॥

O Man, Prajapatih the master of house-hold binds on you, this invincible stone at first for the attainment of might and vigour. I the physician bind on you for long life, splendour, energy and strength. Let this invincible one protect you.

ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन्
पणयो यातुधानाः । इन्द्रइव दस्यूनव धूनुष्व पृतन्यतः
सर्वाञ्छत्रून् वि षहस्वास्तृतस्त्वाभि रक्षतु ॥ २ ॥

Let this stand over all-protecting you, O man, without failure. Let not the diseases roaming hither and thither over-come it, Let this conquer all the maligning weaknesses as *Indra*, the sun shakes the clouds. Let this invincible one guard you.

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शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे ।
तस्मिन्निन्द्रः पर्यदत्त चक्षुः
प्राणमथो बलमस्तृतस्त्वाभि रक्षतु ॥ ३ ॥

Hundred ones assaulting and killing can not harm it. In it Indra, the mighty electricity has provided with splendour, vitality and strength (for concerned one). Let this invincible one guard you, O man.

इन्द्रस्य त्वा वर्मणा परि धापयामो
यो देवानामधिराजो बभूव । पुनस्त्वा देवाः
प्र णयन्तु सर्वेऽस्तृतस्त्वाभि रक्षतु ॥ ४ ॥

O man, we cover you with the armour of Indra, the all pervading electricity which is the unsurpassable power amid all the wondrous natural powers. Let all these natural powers again guard you and let this invincible one guard you.

अस्मिन् मणावेकशतं वीर्या३णि सहस्रं प्राणा अस्मिन्नस्तृते ।
व्याघ्रः शत्रूनभि तिष्ठ सर्वान् यस्त्वा पृतन्यादधरः
सो अस्त्वस्तृतस्त्वाभि रक्षतु ॥ ५ ॥

In this invincible stone these remain (for applier) hundred kinds of power and thousands vitalities rest in it. O man, you like a tiger over-power all your debilities and the force which malign you must go down and let this invincible one guard you.

घृतादुल्लुप्तो मधुमान् पयस्वान्त्सहस्रप्राणः शतयोनिर्वयोधाः
शंभूश्च मयोभूश्चोर्जस्वांश्च
पयस्वांश्चास्तृतस्त्वाभि रक्षतु ॥ ६ ॥

O man, let this invincible stone which is endowed with radiance, sweet in result, possessed of powerful effect,

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having multifarious vital powers, that one which is applied on hundred places, life-giving, auspicious, causing delight, endowed with energy and full of the solar brilliance guard you.

यथा त्वमुत्तरोऽसो असपत्नः सपत्नहा ।
सजातानामसद् वशी तथा त्वा सविता
करदस्तृतस्त्वाभि रक्षतु ॥ ७ ॥

O man, you may be pre-eminent enemyless and the slayer of your rivals. May All-creating God make you so as you may be the controlling head of your kines-men. Let this invincible stone guard you.

सू० ४७ ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—१ पथ्या बृहती; २ पञ्चपदाऽनुष्टुब्गर्भा परातिजगती; ३-५, ८, ९ अनुष्टुप्; ६ पुरस्ताद् बृहती; ७ षट्पदा जगती ॥

HYMN 47

Seer—Gopathah. Subject-matter—Ratrih. Metre-1 Pathya Brihati; 2 Panchpadaanusbgarbha Paratijagati ; 3, 5, 8, 9, Anustup ; 6 Purastad Brihati ; Shatpada Jagati.

आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः ।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः ॥ १ ॥

The terrestorial realm has been filled with the *Dhann*, the twinklina stars of God who is father of all. This spreads all the great worlds and places of heaven. The darkness full of night-lustre over-whelming all, is night.

न यस्याः पारं ददृशे न योयुवद् विश्वमस्यां
नि विशते यदेजति । अरिष्टासस्त उर्वि तमस्वति
रात्रि पारमशीमहि भद्रे पारमशीमहि ॥ २ ॥

It is the night whose end or boundary is not seen. All the

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world which moves rest in it and whole of the world does seperate itself from this night. We free from anguish and troubles reach the end of this darksome spacious and rest-giving night and let us reach its end.

ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव ।
अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः ॥ ३ ॥

Those who are the watchers and the examiners of the men in the night, are ninty nine, eighty eight and seventy seven in number.

षष्टिश्च षट् च रेवति पञ्चाशत् पञ्च सुम्नयि ।
चत्वारश्चत्वारिंशच्च त्रयस्त्रिंशच्च वाजिनि ॥ ४ ॥

These watching and examining forces in the night which gives wealth, which gives corn and which gives happiness are sixty six, fifty five, forty four and thirty three.

द्वौ च ते विंशतिश्च ते रात्र्येकादशावमाः ।
तेभिर्नो अद्य पायुभिर्नु पाहि दुहितर्दिवः ॥ ५ ॥

These forces are twenty two and eleven *Avamas* and let this night which is the daughter of sun guard us now with these protective ones.

N. B.—Here the succeptibily of arithmatical operations are quite clear. The multiplication of eleven upto ninty nine is clearly mentioned here.

रक्षा माकिर्नो अघशंस ईशत मा नो दुःशंस ईशत ।
मा नो अद्य गवां स्तेनो मावीनां वृक ईशत ॥ ६ ॥

Let this night be the source of our protection, let not wicked men be our master, let not men of bad repute be our rulers, let not the thief of cows and wolf of sheeps have their impact on us.

माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः ।

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परमेभिः पथिभिः स्तेनो धावतु तस्करः ।
परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥ ७ ॥

Let not the thief of our-horses and let not the torturer of our men be powerful over us in this comfort-giving night. Let thief and robber run away on the path far away from us, let flee away on its way from us the rope which has fangs (snake) and let wicked run away by the way far away from us.

अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि ॥ ८ ॥

Let this night make the snake who breaths with thorwing smokes deprived of head, let it crush the jaws of wolf in pieces and strike the robber against post.

त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि ।
गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः ॥ ९ ॥

Let this night be Watchful while we abide in it and sleep in it. Let it give rest to our cows, to our horses and to our men.

सू० ४८ ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—१ त्रिपदाऽऽर्षी गायत्री; २ त्रिपदा विराडनुष्टुप्; ३ बृहतीगर्भाऽनुष्टुप्; ४, ६ अनुष्टुप्; ५ पथ्या पङ्क्तिः ॥

HYMN 48

Seer—Gopathah. Subject-matter—Ratrih. Metre-1. Tripada Arshi Gayatri ; 2 Tripada viradanustup, 3 Brihtigarbha Anustup. 4, 6, Anustup ; 5 Pathya Panktih.

अथो यानि च यस्मा ह यानि चान्तः परीणहि ।
तानि ते परि दद्मसि ॥ १ ॥

Whatever we have accumulated, whatever we keep safe in box etc. we entrust this night (at sleep).

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रात्रि मातरुषसे नः परि देहि ।
उषा नो अह्ने परि ददात्वहस्तुभ्यं विभावरि ॥ २ ॥

Let this mother night deliver us to dawn, let dawn deliver us to day and let day again hand us over the splendid night.

यत् किं चेदं पतयति यत् किं चेदं सरीसृपम् ।
यत् किं च पर्वतायासत्वं तस्मात् त्वं रात्रि पाहि नः ॥ ३ ॥

Let this night guard us from whatever is flying in the sky, whatever is creaping and crawling and whatever is creatures are on the hilly places.

सा पश्चात् पाहि सा पुरः सोत्तरादधरादुत ।
गोपाय नो विभावरि स्तोतारस्त इह स्मसि ॥ ४ ॥

Let that night guard us from behind, let that guard us from the front, and let guard us from below and from north or above, let this splendid night protect us, in this we are the admirers of this night.

ये रात्रिमनुतिष्ठन्ति ये च भूतेषु जाग्रति ।
पशून् ये सर्वान् रक्षन्ति ते न आत्मसु जाग्रति
ते नः पशुषु जाग्रति ॥ ५ ॥

They who do good works (concentration, contenplation etc.) in the night, they who watch over the creatures and they who protect all the cattle, keep watch and ward over our lives and watch and ward over our, animals.

वेद वै रात्रि ते नाम घृताची नाम वा असि ।
तां त्वां भरद्वाजो वेद सा नो वित्तेऽधि जाग्रति ॥ ६ ॥

I know certainly the name and impact of this night. Its name is *Chritachi*, that which spreads splendour. To this night knows actually *Bharadvaj* the man of wealth. This night has watch and ward over our wealth (when we sleep).

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सू० ४९ ॥ ऋषिः—गोपथः; १० भरद्वाजश्च ॥ देवता—रात्रिः ॥ छन्दः—१-५, ८ त्रिष्टुप्; ६ आस्तारपङ्क्तिः; ७ पथ्या पङ्क्तिः; [९ अनुष्टुप्;] १० षट्पदा जगती ॥

HYMN 49

Seer—Gopathah, 10 Bharadvajah. Subject-matter—Ratrih. Matre-1, 5, 8 Tristup ; 6 Astarpanktih ; 7 Pathya Panktih (9 Anustup) 10 Shatpada Jagati.

इ॒षि॒रा योषा॑ युव॒तिर्दमू॑ना॒ रात्री॑ दे॒वस्य॑ सवि॒तुर्भग॑स्य ।
अ॒श्व॒क्ष॒भा सु॒हवा॒ संभृ॑तश्री॒रा प॑प्रौ
द्यावा॑पृथि॒वी म॑हि॒त्वा ॥ १ ॥

This night which is quick, serviceable, connective link between sun and moon, has control over brilliant mighty sun, which spreads quickly, which bears good name and which contains the beauty, fills up the heaven and earth with its impact.

अति॒ विश्वा॑न्यरुहद् ग॒म्भीरो॒ वर्षि॑ष्ठमरुहन्त॒ श्रवि॑ष्ठाः ।
उ॒श॒ती रात्र्यनु॒ सा भ॒द्राभि ति॑ष्ठते मि॒त्रइ॑व स्व॒धाभि॑ः ॥ २ ॥

The dignified man over-coming all the difficulties ascends to high states and the men possessing vigour mount the highest peak and nightfull of splendour and auspicious like friend compasses everything with its powers.

वर्ये॒ वन्दे॒ सुभ॑गे॒ सुजा॑त॒ आज॑ग॒न् रात्रि॑ सु॒मना॑ इ॒ह स्या॑म् ।
अ॒स्मांस्त्रा॑यस्व॒ नर्या॑णि जा॒ता अथो॒ यानि॒
गव्या॑नि पु॒ष्ट्या ॥ ३ ॥

This excellent, praiseworth, pleasant and nicely-born night comes always. May I be here possessed of good spirit. Let this night, with preserving power, guard us, the thing useful for men and those which are useful for cattle.

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सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे ।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि
कृणुषे विभाती ॥ ४ ॥

The night having control over all assumes the vigour of lion, all-crushing elephant and leopard aud this splendid one assuming the neighing of horse and the wild cry of man takes many forms.

शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु ।
अस्य स्तोमस्य सुभगे नि बोध येन
त्वा वन्दे विश्वासु दिक्षु ॥ ५ ॥

Let this night which is the mother of forest be praiseworthy for us. Let this beautiful night be the source of making me aware of the song of praise by which I praise the auspicious night together with sun in all the regions.

स्तोमस्य नो विभावरि रात्रि राजेव जोषसे ।
असाम सर्ववीरा भवाम सर्ववेदसो
व्युच्छन्तीरनूषसः ॥ ६ ॥

This splendid night meets over praise song like a king. May we become possessors of all kind of wealth and blessed with many heroes with the flashing dawns.

शम्या ह नाम दधिषे मम दिप्संन्ति ये धना ।
रात्रीहि तानसुतपा य स्तेनो न विद्यते
यत् पुनर्न विद्यते ॥ ७ ॥

This night assumes the name *Shamya*, that which is full of quietness and let this night inflaming the vital breath reach them who steal away my possessions. So that there be not he who is thief and also not a thief any more.

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भद्रासि रात्रि चमसो न विष्टो विष्वङ् गोरूपं युवतिर्बिभर्षि ।
चक्षुष्मती मे उशती वपूंषि प्रति त्वं दिव्या
न क्षाममुक्थाः ॥ ८ ॥

This night is favourable to all like the full pot. This strong one assumes all forms of the twinkling stars. This splendid night having the nightly gleam compassing our exellent bodies does not leave the earth.

यो अद्य स्तेन आयत्यघायुर्मर्त्यो रिपुः ।
रात्री तस्य प्रतीत्य प्र ग्रीवाः प्र शिरो हनत् ॥ ९ ॥

Let this night become the means of encountering and smiting the neck and head of him whosoever a robber, evil mischievous enemy attack us now.

प्र पादौ न यथायति प्र हस्तौ न यथाशिषत् ।
यो मलिम्लुरुपायति स संपिष्टो अपायति ।
अपायति स्वपायति शुष्के स्थाणावपायति ॥ १० ॥

Whatsoever robber comes near us goes crushed and mutilated from here. His feet are crushed as he may not walk, his hands are so mutilated as he may not do any harm. He goes away, goes far away from us and flee away to dry forest.

सू० ५० ॥ ऋषिः—गोपथः ॥ देवता—रात्रिः ॥ छन्दः—अनुष्टुप् ॥

HYMN 50

Seer—Gopathah. Subject-matter—Ratrih. Metre-Anustup

अध रात्रि तृष्टधूममशीर्षाणमहिं कृणु ।
अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि ॥ १ ॥

Let us make deprived of head the serpent which has a

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pungient breath, Let is strike the eyes of vrika(from its head) and dash it, thus, against the post.

ये ते रात्र्यनड्वाहस्तीक्ष्णशृङ्गाः स्वाशवः ।
तेभिर्नो अद्य पारयाति दुर्गाणि विश्वहा ॥ २ ॥

Let this night make us overcome difficulties everywhere through its those oxen which are quick in speed and which bear sharpened horns.

रात्रिंरात्रिमरिष्यन्तस्तरेम तन्वा वयम् ।
गम्भीरमप्लवाइव न तरेयुररातयः ॥ ३ ॥

Let us uninjured in bodies pass all the consecutive nights and let the men doing inimical acts not succeed to pass the nights as the men without boat can not cross the deep water.

यथा शाम्याकः प्रपतन्नपवान्नानुविद्यते ।
एवा रात्रि प्र पातय यो अस्माँ अभ्यघायति ॥ ४ ॥

As millet (Panicum Frumertaceum) hurled in the wind being hurried is not beheld before us so let this night vanish him who makes plan to injure us.

अप स्तेनं वासो गोअजमुत तस्करम् ।
अथो यो अर्वतः शिरोऽभिधाय निनीषति ॥ ५ ॥

Let this night become the source of keeping away from us the thief and robber who steals away our cloths, cows and goats and also the man who covering the head of horses carries them away.

यदद्या रात्रि सुभगे विभजन्त्ययो वसु ।
यदेतदस्मान् भोजय यथेदन्यानुपायसि ॥ ६ ॥

If this favourable night bestowing wealth comes to us let this cause us enjoy (the wealth) in such a way that it may not pass to others.

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उषसे॑ नः॒ परि॑ देहि॒ सर्वा॑न् रात्र्यना॒गसः॑ ।
उषा नो॒ अह्ने॒ आ भ॑जा॒दह॒स्तुभ्यं॑ विभावरि ॥ ७ ॥

Let this night safely pass on all of us innocent to dawn, let dawn entrust us to day and let the day deliver us this glorious night.

सू०५१ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ आत्मा; २ सविता ॥ छन्दः—१ एकपदा (?) ब्राह्म्यनुष्टुप्; २ त्रिपदा यवमध्योष्णिक् ॥

HYMN 51

Seer—Brahma. Subject-matter—1, Atma ; 2 Savitar. Metre-1 Ekpada (?) Brahmyanustup ; 2 Tripada Yavamadhya Usnik.

अयु॑तो॒ऽहमयु॑तो म आ॒त्मायु॑तं मे॒ चक्षु॒रयु॑तं मे॒ श्रोत्र॒मयु॑तो
मे प्रा॒णोऽयु॑तो मेऽपा॒नोऽयु॑तो
मे व्या॒नोऽयु॑तो॒ऽहं सर्वः॑ ॥ १ ॥

I am unhumiliated, my soul is unhumiliated, my eye is unhumiliated, my ear is unhumiliated, my in-breathing is un-humiliated, my out-breathing is un-humiliated, my diffusive breath is unhumiliated and I am unhumiliated in entirely.

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वेऽश्विनो॑र्बा॒हुभ्यां॑ पू॒ष्णो हस्ता॑भ्यां॒
प्रसू॑त॒ आ र॑भे ॥ २ ॥

O Yajmana, I, the priest accept you who is initiated under the control of All-creating God with the hands of father and mother and through the hands of *Pushān*, the teacher (protector of knowledge) to begin with the Yajna.

सू० ५२ ॥ ऋषिः—ब्रह्मा ॥ देवता—कामः ॥ छन्दः—१, २, ४ त्रिष्टुप्; ३ चतुष्पादुष्णिक्; ५ उपरिष्टाद् बृहती ॥

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HYMN 52

Seer—Brahma, Subject-matter—Kamah. Metre—1, 2, 4 Tristup, 3 Chatuspad ushnik ; 5 Uparistad Brihati.

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् ।
स काम कामेन बृहता सयोनी रायस्पोषं
यजमानाय धेहि ॥ १ ॥

In the beginning of creation desire (containing plan and purpose) arose at first and that it was the primal seed of Manas, the spirit. May this Kama accompanied by the *Great Kama* (the Great Divinity who is the seat of first germ) give rickes and growth to the man performing Yajna.

त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सख आ सखीयते ।
त्वमुग्रः पृतनासु सासहिः सह ओजो
यजमानाय धेहि ॥ २ ॥

This Kama is a friend to him who seeks friendship. This is victorious through its vigour, this is potent and splendid, This is mighty and over-powering in battle. May it give strength and vigour to the performer of Yajna.

दूराच्चकमानाय प्रतिपाणायाक्षये ।
आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः ॥ ३ ॥

In the entirely of the time for the protection of this man who longs for a long period all the regions cause praise of and produce light and happiness.

कामेन मा काम आगन् हृदयाद्धृदयं परि ।
यदमीषामदो मनस्तदैतूप मामिह ॥ ४ ॥

This Kama comes to me through Kama, the desire. This passes through one heart to another hear. Whatever is this mind of these learned ones may come to me here.

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यत्काम कामयमाना इदं कृण्मसि ते हविः ।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥

O *Kama* (God who is the initiator of first desire) whatever desiring we, the devotees do your adoration and supplication may for us be fulfiled. You accept this prayer of ours. I hail your actions.

सू० ५३ ॥ ऋषिः—भृगुः ॥ देवता—कालः ॥ छन्दः—१-४ त्रिष्टुप्; ५ निचृत् पुरस्ताद् बृहती; ६-१० अनुष्टुप् ॥

HYMN 53

Seer—Bhriguh. Subject-matter—Kalah; Metre—1-4 Tristup ; 5 Nichrit Purastadbrihati ; 6-10 Anustup;

कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितस्तस्य
चक्रा भुवनानि विश्वा ॥ १ ॥

Kala, the time is *Asvah*, that which pervades all the produced obiects. This (in the form of sun) possesses seven rays and have thousand axles and is undicaying and mighty. It bears every thing onward. The learned men of penetrative intellect mount on that, All the worlds are the wheels of it.

सप्त चक्रान् वहति काल एष सप्तास्य नाभीरमृतं न्वक्षः ।
स इमा विश्वा भुवनान्यञ्जत् कालः
स ईयते प्रथमो नु देवः ॥ २ ॥

This *Kala* bears seven wheels, seven are its names amits axle is immortal. This *Kala* moves all the worlds (into succession) This Kala is known the first wondrous power.

पूर्णः कुम्भोऽधि काल आहितस्तं वै पश्यामो बहुधा नु सन्तः ।
स इमा विश्वा भुवनानि प्रत्यङ् कालं तमाहुः
परमे व्योमन् ॥ ३ ॥

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The whole universe like a pitcher has been placed on the kala. the time we present on many places behold that. This Kala is pervading all these world and the enlightened persons tell it to be present in the vast space;

स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत् ।
पिता सन्नभवत् पुत्र एषां तस्माद्
वै नान्यत् परमस्ति तेजः ॥ ४ ॥

Only this Kala subsists all the worlds, only this encompasses all the worlds, this Kala being the father i. e. the cause of these becomes the son, i. e. the effect-forms. There is therefore no other power so strong as this Kala is.

कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरुत ।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते ॥ ५ ॥

This Kala creates the Younder heavens and this Kala creates these realms of the earth ; the past, present and future rest in Kala and all that moves rest on the time.

कालो भूतिमसृजत काले तपति सूर्यः ।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति ॥ ६ ॥

This Kala creates whatever does become and the sun sends out its scorching heat in the Kala, All the creatures live in Kala and eye discerns its objects in the Kala.

काले मनः काले प्राणः काले नाम समाहितम् ।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७ ॥

The mind is held in Kala, the vital breath is held in Kala and names and forms are held in kala. All these subjects feel happy and delighted with the Kala accordant.

काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम् ।
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥ ८ ॥

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The extensive heat is held in Kala and the gorgeous universe has been held In Kala. Kala is the master of all and is he who is father, the cause of the nabulous expansion and sun etc.

तेनेषितं तेन जातं तदु तस्मिन् प्रतिष्ठितम् ।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ॥ ९ ॥

This world has been put into motion by that Kala and has been created by that and this has been based on the Kala. Kala being the vast sky holds waters that rain.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम् ।
स्वयम्भूः कश्यपः कालात् तपः कालादजायत ॥ १० ॥

Kala created subjects of the world and Kala created in the beginning *Prajapati*, the fire. Self-refulgent sun emerges from Kala and the heat proceeded from the Kala.

सू० ५४ ॥ ऋषिः—भृगुः ॥ देवता—कालः ॥ छन्दः—१, ३, ४ अनुष्टुप्; २ त्रिपदाऽऽर्षी गायत्री; ५ षट्पदा विराडष्टिः ॥

HYMN 54

Seer—Bhriguh. Subject-matter—Kalah. Metre—1, 3, 4 Anustup ; 2 Tripada Arshi-Gayatri ; 5 Shatpada Viradastih.

कालादापः समभवन् कालाद् ब्रह्म तपो दिशः ।
कालेनोदेति सूर्यः काले नि विशते पुनः ॥ १ ॥

From Kala spring waters and from Kala spring the air, heat and regions. The sun rises by Kala and sets up in the Kala.

कालेन वातः पवते कालेन पृथिवी मही ।
द्यौर्मही काल आहिता ॥ २ ॥

The wind blows by Kala and the earth is stretched vast by the Kala and the mighty sky rests on the Kala.

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कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।
कालादृचः समभवन् यजुः कालादजायत ॥ ३ ॥

Kala as the Putra (of sun etc.) at first makes past, present and future. Richas, the bodies come out from kala and Yajus mind also from the Kala,

कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम् ।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥ ४ ॥

Kala inspires the sense of Yajna or Kala initiates Samvatsar in which the oblatory portions for the *Devas* are fixed or in which the abode of physical forces is fixed. The clouds, lightnings are in Kala and the worlds and creatures rest on Kala.

कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः ।
इमं च लोकं परमं च लोकं पुण्यांश्च लोकान् विधृतीश्च पुण्याः
सर्वांल्लोकानभिजित्य ब्रह्मणा कालः
स ईयते परमो नु देवः ॥ ५ ॥

This Deva Angirah, refulgent fire rests in Kala and *Atharva*, the air rests on Kala. This very mysterous Kala with the power of Supreme Being conquering, this world, yonder vast space, the pure worlds and the pure regions and all the other worlds moves and flows.

सू० ५५ ॥ ऋषिः—भृगुः ॥ देवता—अग्निः ॥ छन्दः—१, ३, ४, ७ त्रिष्टुप्; २ आस्तारपङ्क्तिः; ५ विराट् पुरउष्णिक्; ६ निचृदनुष्टुप् ॥

HYMN 55

Seer—Bhriguh, Subject-matter—Agnih. Metre—1, 3, 4, 7 Tristup ; 2 Astarpanktih ; 5 Virat Pura-ushnik ; 5 Nichridanustup.

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रात्रिंरात्रिमप्रयातं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ १ ॥

As the grass or fodder is given for this horse standing in stablo so every night without failure filling the fire with oblations we, the men who are in close contact of this fire enjoying with riches, food and knowledge may not ever be troubled,

या ते वसोर्वात इषुः सा तं एषा तया नो मृड ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ २ ॥

Whatever is the requirement of this fire regarding the oblatory riches has been fulfiled and let it make up happy through this. We who are in close contact of this fire enjoying with riches, growth and knowledge may not ever be troubled.

सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधि वयं त्वेन्धानास्तन्वं पुषेम ॥ ३ ॥

At all succeeding evenings this fire is the master and protector of house belonging to us and at each morning it is the giver of delight and health (to us). Let this be the bestower of everykind of wealth and we enkindling this fire in the Yajna strengthen our body.

प्रातःप्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतंहिमा ऋधेम ॥ ४ ॥

At all consecutive mornings this fire is the master and protector of the house belonging to us and giver of delight and health to us every evening. Let this be the bestower of every kind of wealth and we enkindling this fire in Yajna grow with prosperity till hundred autumns.

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अपश्चादग्धान्नस्य भूयासम् ।
अन्नादायान्नपतये रुद्राय नमो अग्नये ॥ ५ ॥

May we not be slack in digesting the eaten food (i.e. our digesting power remain active) Our great appreciation for Rudra, the fire whieh consumes corn and is the protector of corn.

सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेद्गाः पुरुहूत विश्वमायुर्व्यश्नवम् ॥ ६ ॥

O courteous king, you as the member of it protect my assembly and let other bonafide members be the preserver of the decorum of it, Through you we attain cows and lengthned life, O one ! respected by all.

अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा
ते अग्ने प्रतिवेशा रिषाम ॥ ७ ॥

As the fodder is given to horse standing in stable so we at every consecutive day offering the oblations to this fire and having close contact with it, enjoying with wealth, growth and knowledge may not be troubled.

सू० ५६ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—त्रिष्टुप्

HYMN 56

Seer—Yamah. Subject-matter—Dusvapnanashanam Metre—Tristup.

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान् प्र युनक्षि धीरः ।
एकाकिना सरथं यासि विद्वान्त्स्वप्नं
मिमानो असुरस्य योनौ ॥ १ ॥

This dream comes from the realm of mind. This resolute one affects the people with exstacy. This sleep creating the

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dream in the place of the vital breath and having contact with all organs goes alone with pleasure.

बन्धस्त्वाग्रे विश्वचया अपश्यत् पुरा रात्र्या जनितोरेके अह्नि
ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो
रूपमपगूहमानः ॥ २ ॥

May the knower of all the disease and applier of preventive measures see it before the emergence of night or in the day, therefore, this dream concealing its form the physicians overcomes this living system,

बृहद्गावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन् ।
तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः
स्वरानशानाः ॥ ३ ॥

This tremendously speedy sleep keeping its power to affect all comes to mind etc, organs from *Asuras*, the germs and diseases. The thirty three powers of the nature enjoying splendour give supremacy to this sleep.

नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम् ।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो
वरुणेनानुशिष्टाः ॥ ४ ॥

Neither Pitara, Vital breaths nor the organic entities of the body whose activity spreads out with in this body, know of sleep. *Adityasah*, the twelve months accompanied by Varuna the night establis the sleep in the soul which is innate and is observer of three phases : the awakening, sleep and sound sleep.

यस्य क्रूरमभजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुः ।
स्वर्मदसि परमेण बन्धुना तप्यमानस्य
मनसोऽधि जज्ञिषे ॥ ५ ॥

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This sleep is that whose dire consequences reap the men doing evils and without sleep the men of good act attain good life. This sleep overcomes the tired and weary mind and with its fettering power drawses the cognitive activity.

विद्म ते सर्वाः परिजाः पुरस्ताद् विद्म स्वप्न

यो अधिपा इहा ते । यशस्विनो नो यशसेह

पाह्याराद् द्विषेभिरप याहि दूरम् ॥ ६ ॥

Let us know all the effects and off shots of this sleep beforehand also know who is its controller, In this world let it protect with whatsoever is its happy effect to us who desire prominance of life and let it go far away from us with whatever are its poisions.

सू० ५७ ॥ ऋषिः—यमः ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१ अनुष्टुप्; [२ पङ्क्तिः;] ३ चतुष्पदा (?, षट्पदा) त्रिष्टुप्; ४ षट्पदोष्णिग्बृहतीगर्भा विराट् शक्वरी; ५ पञ्चपदा परशाक्वराऽतिजगती ॥

HYMN 57

Seer—Yamah. Subject-matter—Duhsvapnanashanam, Metre—1, Anustup ; (2 Panktih) ; 3, Chatuspada (?) Shatpada) Tristup ; 4 Shatpadoshnigarbha Virat Shakvari ; 5 Panchapada-parashakvaratijagati.

यथा कलां यथा शफं यथर्णं संनयन्ति ।

एवा दुःष्वप्न्यं सर्वमप्रिये सं नयामसि ॥ १ ॥

As the men indebted discharge the whole debt collecting sixteen and eighth parts so we transfer all the bad dream to its own unfavourable effects.

सं राजानो अगुः समृणान्यगुः सं कुष्ठा अगुः सं कला अगुः

समस्मासु यद् दुःष्वप्न्यं निर्द्विषते दुःष्वप्न्यं सुवाम ॥ २ ॥

The Princes come together (one by one) debts become accummulated (little by little) the infection of leporosy

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comes together (by and by) and the phase of moon comes to completion (one by one). So in the same way whatever evil dream visit let us to send that bad dream to that bad effect of the dream which is unfavourable to us,

देवानां पत्नीनां गर्भ यमस्य कर यो भद्रः स्वप्न ।
स मम यः पापस्तद् द्विषते प्र हिण्मः ।
मा तृष्टानामसि कृष्णशकुनेर्मुखम् ॥ ३ ॥

This dream is the binding force of the protective powers of the organs and is the hand of the mind. Whatever is favourable in it be ours and whatever is bad of it we send it to malignancy which malign us. Let this bad dream become the beak of black bird in addition to other cruelties.

तं त्वा स्वप्न तथा सं विद्म स त्वं स्वप्नाश्वइव
कायमश्वइव नीनाहम् । अनास्माकं देवपीयुं पियारुं वप
यदस्मासु दुःष्वप्न्यं यद् गोषु यच्च नो गृहे ॥ ४ ॥

I know this dream as it is in reality, this s just like a horse. As a horse throws away dust from body by trembling, as it throws away its gird so let it shake the mischief-causing trouble to organs and mind which is foreign to us and also shake off the bad dream which occurs in us, occurs in cows and which occurs in the men of our house,

अनास्माकस्तद् देवपीयुः पियारुर्निष्कमिव प्रति मुञ्चताम् ।
नवारत्नीनपमया अस्माकं ततः परि ।
दुःष्वप्न्यं सर्वं द्विषते निर्दयामसि ॥ ५ ॥

Let the malignancy which is not our own thing, which troubles the organs and which is trouble-some bind this bad dream round the neck like gold jewel. Let the bad dream flee away at nine cubits distance from us and let us make all the bad dream return to malignancy which maligns us.

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सू० ५८ ॥ ऋषिः—ब्रह्मा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ४ त्रिष्टुपं; २ पुरोऽनुष्टुप्; ३ चतुष्पदाऽतिशक्वरी; ५ भुरिक् त्रिष्टुप्; ६ [स्वराट्] त्रिष्टुप् ॥

HYMN 58

Seer—Brahma. Subject-matter—as described in the verses. Metre—1, 4 Tristup, 2 Puroanustup 3 Chatuspadatishakvari ; 5 Bhurik Tristup ; 6 (Svarat)Tr istup.

घृतस्य॑ जूतिः सम॑ना सदे॑वा संवत्सरं ह॒विषा॑ व॒र्धय॑न्ती ।
श्रोत्रं॒ चक्षुः॑ प्रा॒णोऽच्छि॑न्नो नो अस्त्वच्छि॑न्ना
व॒यमायु॑षो॒ वर्च॑सः ॥ १ ॥

May the flow of butter with the intention and with all the physical and non-physical powers or with the mantras making the year the source of prosperity or expanding the Yajna with oblation go through. Our ear, eye and vital breath be unharmed and we may be uninjured in the matter of life's length and vigour.

उपा॒स्मान् प्रा॒णो ह्व॑यतामु॒प व॒यं प्रा॒णं ह॑वामहे ।
वर्चो॑ जग्राह पृथि॒व्य॑१न्तरि॑क्षं॒ वर्चः॑
सोमो॒ बृह॒स्पति॑र्विध॒र्ता ॥ २ ॥

Let the vital breath keep its contact with us and let us keep a close contact with vital breath. This earth gathers power, firmament gather power and Soma, the Air which is the protector of grand worlds and sustainer of all also gathers power.

व॒र्च॒सो द्यावा॑पृथि॒वी सं॒ग्रह॑णी ब॒भूव॑थु॒र्वर्चो॑ गृही॒त्वा
पृ॑थि॒वीमनु॒ सं च॑रेम । य॒शसं॒ गावो॒ गोप॑तिमु॒प
ति॑ष्ठन्त्याय॒तीर्यशो॑ गृही॒त्वा पृ॑थि॒वीमनु॒ सं च॑रेम ॥ ३ ॥

The heaven and earth are the two gatherers of vigorous

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power, so let us gathering up vigour walk freely on the earth. The cows returning to home stand beside the master who has corn and fame let us gathering corn and fame freely walk on this earth.

व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि ।
पुरः कृणुध्वमायसीरधृष्टा मा वः
सुस्रोच्चमसो दृंहता तम् ॥ ४ ॥

O people, make the stall for cows that be the place of protection for your men, make your armour wide and many, built iron forts defying all ass ailants and make your maintenance source so steady and firm that it may not lack and fail.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु
सुमनस्यमानाः ॥ ५ ॥

Our eye is for the sake of Yajna, our mouth and protective power is for the sake of Yajna and I, the performer of *Yajna* offer oblation of Yajna with speech, ear and mind. This Yajna has been expanded by *Vishvakarman*. the Divine Power whose work is the cosmic order. Let the learned men possessed of good intention attend this Yajna

ये देवानामृत्विजो ये च यज्ञिया येभ्यो हव्यं
क्रियते भागधेयम् । इमं यज्ञं मह पत्नीभिरेत्य
यावन्तो देवास्तविषा मादयन्ताम् ॥ ६ ॥

May all the learned men who amongst wise ones are the priests of the Yajna, who deserve our respects and homage and for whom the proper portions of oblatory substonce are fixed and who are great with their grandeur attending this Yajna with their consorts be pleased and delighted.

सू० ५६ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—१ गायत्री ; २, ३ त्रिष्टुप् ॥

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HYMN 59

Seer—Brahma. Subject-matter—Agnih. Metre—1 Gayatri ; 2, 3 Tristup.

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा ।
त्वं यज्ञेष्वीड्यः ॥ १ ॥

O preceptor, you are the observer of vows and descipline, you are maritorious amongs men and you are praiseworthy in the Yajnas.

यद् वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद् विश्वादा पृणातु विद्वान्त्सोमस्य
यो ब्राह्मणाँ आविवेश ॥ २ ॥

O learned persons, when we being ignorant violate the vows and disciplines concerned with you, the learned ones, may self-refulgent God, who is the knower of Soma, the created universe and is present within the reces of the wise ones entirely correct us (for violation).

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोढुम् ।
अग्निर्विद्वान्त्स यजात् स इद्धोता सोऽध्वरान्त्स
ऋतून् कल्पयाति ॥ ३ ॥

We follow the path of the enlightened persons and whatever we are able to carry out must earry out. May All-knowing God give us vigour. He is the giver of all. He makes the Yajnas and seasons succeed,

सू०६० ॥ ऋषि:—ब्रह्मा ॥ देवता—वागादिमन्त्रोक्ता: ॥ छन्द:—१ पथ्या बृहती; २ ककुम्मती पुरउष्णिक् ॥

HYMN 60

Seer—Brahma. Subject-matter—Vak etc. as described in the verses. Metre—1, Virad Pathya Brihati ; 2 Kakummati Puraushnik.

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वाङ्म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः ।
अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम् ॥ १ ॥

May there be voice intact in my mouth, may there be vison intact in my eye, may there be audibility intact in my ears, may not my hair turn gray, may not my teeth fall down and may there be much strength in my arms.

ऊर्वोरोजो जङ्घयोर्जवः पादयोः प्रतिष्ठा ।
अरिष्टानि मे सर्वात्मानिभृष्टः ॥ २ ॥

May I have power in my thigh, swiftnes in my legs, may I have stead-fastness in my feet and may by all the members of the body be uninjured and my soul unimpaired.

सू० ६१ ॥ ऋषि:—ब्रह्मा ॥ देवता—ब्रह्मणस्पतिः ॥ छन्दः—विराट् पथ्या बृहती ॥

HYMN 61

Seer — Brahma. Subject-matter — Brahnanaspatih.
Metre—Virat-pathya Brihati.

तनूस्तन्वा मे सहे दतः सर्वमायुरशीय ।
स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे ॥ १ ॥

Mas I have my body intact with all bodily powers may I enjoy the full maturity of life, you may keep me happy, O Lord, give me abundance and purifying me make me live in blessedness.

सू० ६२ ॥ ऋषि:—ब्रह्मा ॥ देवता—ब्रह्मणस्पतिः ॥ छन्दः—अनुष्टुप् ।

HYMN 62

Seer—Brahma. Subject-matter — Brahmanaspatih.
Metre—Anustup.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥ १ ॥

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O God, please make me beloved among enlightened men, make me beloved among the princes and make me dear to every one who sees, be he *Shudra*, the uneducated one or Arya, the noble one.

सू० ६३ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्रह्मणस्पतिः ॥ छन्दः—विराडुपरिष्टाद् बृहती ॥

HYMN 63

Seer—Brahma. Subject-matter — Brahmanaspatih. Viraduparistad Brihati.

उत् तिष्ठ ब्रह्मणस्पते देवान् यज्ञेन बोधय ।
आयुः प्राणं प्रजां पशून् कीर्तिं यजमानं च वर्धय ॥ १ ॥

O master of vedic speech, please rise to eccellence and inspire awakening in the men of wisdom and virtue through the performance of Yajna. You strengthen the performer or *Yajmana* and give an aid to life, vital breath, progeney cattle and fame.

सू० ६४ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—अनुष्टुप् ॥

HYMN 64

Seer—Brahma. Subject-matter — Agnih. Metre—Anustup.

अग्ने समिधमाहार्षं बृहते जातवेदसे ।
स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु ॥ १ ॥

I the student have brought the fuel for the fire of Yajna which is lofty and is present in all the born objects. Let that fire present in all the born objects become the means to give me faith and intelligence.

इध्मेन त्वा जातवेदः समिधा वर्धयामसि ।
तथा त्वमस्मान् वर्धय प्रजया च धनेन च ॥ २ ॥

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We strengthen this Jatavedas with the inflaming fuel and let this fire in the same way strengthen us with off spring and wealth.

यदग्ने यानि कानि चिदा ते दारूणि दध्मसि ।
सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य ॥ ३ ॥

Whatever wood be that which we put in this fire, be propitious for me and let this most powerful fire take it to consume.

एतास्ते अग्ने समिधस्त्वमिद्धः समिद् भव ।
आयुरस्मासु धेह्यमृतत्वमाचार्याय ॥ ४ ॥

Those are, the fuels for this fire and let it being ablaze be thoroughly inflaming. Let it be means to give us life and to vouch a safe immortality to our Acharya, the preceptor.

सू० ६५ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यो जातवेदाः ॥ छन्दः—जगती

HYMN 65

Seer — Brahma. Subjeet-matter — Surya, Jatvedas. Metre—Jagati,

हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्
अव तां जहि हरसा जातवेदो बिभ्यदुग्रोऽर्चिषा
दिवमा रोह सूर्य ॥ १ ॥

The sun which is the store of igneous substance, which possesses nice rays and which carries the water from earth and mounted heavenly region with light. Those forces which harm this sun moving in the sky it beats them down by its strong vigour. Without any danger it being strong soar to heaven with its radiance.

सू० ६६ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यो जातवेदा वज्रः ॥ छन्दः—अतिजगती ॥

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HYMN 66

Seer — Brahma. Subject-matter — Surya Jatvedas, Bajrah. Metre—Atijagati.

अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्किनो ये चरन्ति ।
तांस्ते रन्धयामि हरसा जातवेदः सहस्रऋष्टिः
सपत्नान् प्रमृणन् पाहि वज्रः ॥ १ ॥

I, the man having the knowledge of fire through the powerful fiery weapon keep under my control all of those wicked who having nets of iron, possessing the tricks and followed by large number of others room hither and thither. The weapon made of fire like lightning with thousand points quelling the enemies let save us.

सू० ६७ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यः ॥ छन्दः—प्राजापत्या गायत्री

HYMN 67

Seer—Brahma. Subject-matter—Suryah. Metre—Prajapatya Gayatri.

पश्येम शरदः शतम् ॥ १ ॥

May we see a hundred autumns.

जीवेम शरदः शतम् ॥ २ ॥

May we live or have vital breath a hundred autumns.

बुध्येम शरदः शतम् ॥ ३ ॥

May we have power of understanding of a hundred autumns.

रोहेम शरदः शतम् ॥ ४ ॥

May we grow to strength and excellence a hundred autumns.

पूषेम शरदः शतम् ॥ ५ ॥

May we thrive a hundred autumns.

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भवेम शरदः शतम् ॥ ६ ॥

May we be a hundred antumns.

भूयेम शरदः शतम् ॥ ७ ॥

May we abide a hundred autumns.

भूयसीः शरदः शतात् ॥ ८ ॥

May we enjoy all these privileges longer than a hundred autumns.

सू० ६८ ॥ ऋषिः—ब्रह्मा ॥ देवता—मन्त्रोक्ता: ॥ छन्दः—अनुष्टुप् ॥

HYMN 68

Seer—Brahma, Subject-matter—Mantroktam Karm. Metre—Anustup

अव्यसश्च व्यचसश्च बिलं वि ष्यामि मायया ।
ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे ॥ १ ॥

I through penetrative intelligence explode the mystery of non-pervasive entity, the soul and pervasive entities, the matter and God. Extracting knowledge from both perform the acts.

सू० ६९ ॥ ऋषिः—ब्रह्मा ॥ देवता—आपः ॥ छन्दः—१ आसुर्यनुष्टुप्; २ साम्न्यनुष्टुप्; ३ आसुरी गायत्री; ४ साम्न्युष्णिक् ॥

HYMN 69

Seer—Brahma. Subject-matter — Apah. Metre—1, Asuryanustup ; 2 Samnyanustup; 5 Samnyanustup ; 3 Asuri Gayatri, 4, Samnyushnik.

जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ १ ॥

O adepts, you live, I fain would live and may I fain would live my complete term of life.

उपजीवा स्थोप जीव्यासं सर्वमायुर्जीव्यासम् ॥ २ ॥

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You live inter-dependent, I fain would live inter-dependent my full term of life.

संजीवा स्थ सं जीव्यासं सर्वमायुर्जीव्यासम् ॥ ३ ॥

You live united, I fain would live united and I fain would live united, full term of my life.

जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥ ४ ॥

You are lifegiver, I fain would live and a fain would live my full period of life.

सू० ७० ॥ ऋषिः—ब्रह्मा ॥ देवता—इन्द्रादयो मन्त्रोक्ताः ॥ छन्दः—गायत्री ॥

HYMN 70

Seer—Brahma. Subject-matter—Indra etc. as described in the verses. Metre-Gayatri

इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम् ।
सर्वमायुर्जीव्यासम् ॥ १ ॥

Live Indra (O mighty man), live Surya (O man of brilliancy and dynamism, live Ye Devah, O Ye enlightened men, I may live and I may live compelete term of my life.

सू० ७१ ॥ ऋषिः—ब्रह्मा ॥ देवता—गायत्री ॥ छन्दः—पञ्चपदाऽतिजगती ॥

HYMN 71

Seer—Brahma. Subject-matter — Gayatri, Metre—Panchapadati jagati.

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् ।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ १ ॥

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By me (man studying Veda) *Veda-mata*, the Veda which is the mother of knowledge and which is the sacrosanct law for Dvijas, the men whose classification is made by due consideration of worth, not of birth. Let the men of learning disseminate this veda. O Ye learned men, please you giving me lengethened life, vitality, offspring, cattle, fame, wealth and the knowledge of Supreme Being you attain the light and blessedness of God.

सू०७२ ॥ ऋषि:—भृग्वङ्गिरा ब्रह्मा ॥ देवता—परमात्मा देवाश्च ॥

छन्द:—त्रिष्टुप् ॥

HYMN 72

Seer — Briguangirah, Brahma. Subject-matter Parmatma and Devas. Metre—Tristup.

यस्मा॒त् कोशा॑दु॒द्भरा॑म॒ वेदं॒ तस्मि॑न्न॒न्तरव॑ दध्म एनम् ।
कृ॒तमि॒ष्टं ब्रह्म॑णो वी॒र्ये॑ण॒ तेन॑ मा देवा॒स्तप॑सावते॒ह ॥ १ ॥

Within the chest or treasure, from which at the time of creation, we raise this Vedic knowledge we deposit it again during the period of annihilation. By the power of vedic knowledge desired act is performed. May learned men guard and guide me in this world through that power and austerity.

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BOOK XX

सू० १ ॥ ऋषिः—१ विश्वामित्रः; २ गोतमः; ३ विरूपः ॥ देवता—१ इन्द्रः; २ मरुतः; ३ अग्निः ॥ छन्दः—गायत्री ॥

HYMN 1

Seer—1 Vishvamitrah;2 Gotamah;3 Virupah. Subject-matter-1. Indrah. 2 Marutah; 3 Agnih. Metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।
स पाहि मध्वो अन्धसः ॥ १ ॥

O Indra, (Almighty God), We the devotees call or pray you, the mighty one in this created world. May that you preserve all the sweet corns.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥ २ ॥

O brilliant and extra-ordinarily powerful Marutah (priests) or men. He (God) in whose shelter you protect the people and good acts, is the most protective force and creator of the cosmos

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
स्तोमैर्विधेमाग्नये ॥ ३ ॥

We, with the Mantras (and oblations) serve this fire which consumes the corn its preparations sprinkled with butter, cerial preparations which are liked much and the cerials and their preparation mixed with herbacious substances.

सू० २ ॥ ऋषिः—? ॥ देवता—[१ मरुतः; २ अग्निः; ३ इन्द्रः; ४ द्रविणोदाः] ॥ छन्दः—१, २ विराड् गायत्री; ३ आर्च्युष्णिक्; ३ साम्नी त्रिष्टुप् ॥

HYMN 2

Seer—? Subject-matter-1 Marutah; 2 Agnih; 3 Indrah;

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4 Dravinodah. Metre-1, 2 Virad Gayatri; 3 Archyushnik, 4 Samni Tristup.

मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

Let the Marutah (group of cosmic powers) drink or grasp the juice of herbs from the praiseworthy extolled *Potra* according to the season.

अग्निराग्नींध्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

Let the fire drink the juice of herbs from the praiseworthy extolled *Agnidhra* according to the season.

इन्द्रो ब्रह्मा ब्राह्मणात् सुष्टुभः
स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

Let the mighty Indra (Sun) drink the juice of herbs from the praisworthy extolled *Brahmana*, the chief priest accrding to the season.

देवो द्रविणोदाः पोत्रात् सुष्टुभः
स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

Let the shining Dravinoda (electricity in the cloud) drink the juice of herbs from the praisewothy extolled *Potra* according to the season.

N. B. :—Marutah, Agni, Indra and Dravinodas are the Devas of Yajna and Potra, Agnidhra, Brahmana, are the priests of Yajna. So according to season the oblations are grasped by these Devas from the priests of the Yajna.

सू०३ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 3

Seer—Irimbithih. Subject-matter-Indrah. Metre—Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

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O Indra (Ruler of the Kingdom), you come to us, as we prepare the juice of herbs for you, you drink it and seat yourself on this seat offered by me.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

O Indra, let these two horses which are well trained or skilfully yoked and which are long-haired carry you to us and you hear of the Vedic Mantras pronounced by us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ३ ॥

We, who are the masters of Vedas, who have all fortunes and who have good children call you, O king, with scincerity.

सू० ४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 4

Seer—Irimbitihih, Subjeet—matter—Indrah. Metre-Gayatri.

आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप ।
पिबा सु शिप्रिन्नन्धसः ॥ १ ॥

O Indra (King) hearing of our praises come to us who are blessed with offspring. O fair-faced one, you drink the juice of herbs.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।
गृभाय जिह्वया मधु ॥ २ ॥

O King, I pour it in to your belly let it run into the members of your body and you take this sweet one by your tongue.

स्वादुष्टे अस्तु संसुदे मधुमान् तन्वे३ तव ।

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सोमः शर्मस्तु ते हृदे ॥ ३ ॥

O king let it be palatable for benevolent you, let it be of sweet effect for your body and let the Soma-juice be sweet for your heart.

सू० ५ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 5

Seer—Irimbithih. Subject matter—Indrah; Metre—Gayatri.

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः ।
प्र सोम इन्द्र सर्पतु ॥ १ ॥

O most vigilant ruler, let the juice of Soma-group of herbs now possessed of all creative powers go near you.

तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे ।
इन्द्रो वृत्राणि जिघ्नते ॥ २ ॥

In the rapture of Soma-preparation Indra, the ruler who is bulky, strong-necked and atout-armed dispels away all the foes.

इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा ।
वृत्राणि वृत्रहंजहि ॥ ३ ॥

O king you dispeller of foes and ruler of all with power come forward and kill the wickeds.

दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि ।
यजमानाय सुन्वते ॥ ४ ॥

O mighty king, very broad is your controlling power by which you bestow wealth upon the Yajmana, performing Yajna.

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अयं तं इन्द्र सोमो निपूंतो अधिं बर्हिषि ।
एहींमस्य द्रवा पिबं ॥ ५ ॥

O mighty ruler, this is the juice of Soma for you which has been made pure on the grass (Kusha).Please run hither, come and drink of it.

शाचिंगो शाचिपूजनायं रणांय ते सुतः ।
आखंण्डल प्र हूयसे ॥ ६ ॥

O mighty ruler, you possess the power of clear expression and are respected by the persons of learning and might. This Soma juice has been prepared for you. You are called Akhandal (one who crushes the enemies into pieces.

यस्तें शृङ्गवृषो नपात् प्रणंपात् कुण्डपाय्यंः ।
न्यस्मिन् दध्र आ मनंः ॥ ७ ॥

O mighty guarding ruler, I concentrate my mind in whatever is your preserving flame-vomiting and Yajna protecting act and practice.

सू० ६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 6

Seer—Vishvamitrah. Subject-matter—Indrah ; metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमें हवामहे ।
स पांहि मध्वो अन्धंसः ॥ १ ॥

O mighty ruler, we invite you the poure of happiness at the time when the juice of *Soma* has been prepared. That you protect sweet grains and harbs.

इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत ।
पिबा वृषस्व तातृपिम् ॥ २ ॥

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O universally praised mighty ruler, you take into your possession the prepared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः ।
तिर स्तवान विश्पते ॥ ३ ॥

O mighty king, you are the master of the subject and respected by all. You please strengthen our Yajnas with allthe learned people.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते ।
क्षयं चन्द्रास इन्दवः ॥ ४ ॥

O ruler, you are the guard of good men and good qualities. These born mystics who are happy with ecstacy and have attained superpowers attain your shelter.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् ।
तव द्युक्षास इन्दवः ॥ ५ ॥

O Almighty God, you, in the period of dissolution take into your belly, the all-devouring power (material cause) this born and excellent world. All the luminous and powerful worlds are yours.

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे ।
इन्द्र त्वादातमिद् यशः ॥ ६ ॥

O All-worshippable God, you subsist this created world and you yourself shine with the flow of the happiness. Whatever remains in the world is given only by you,

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता ।
पीत्वी सोमस्य वावृधे ॥ ७ ॥

All the wealth and glories of the richmen and world which is inexhaustible ultimately go to you, O Almighty Lord, He consuming the world (Soma) in dissolution remains strong.

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अर्वावतो न आ गहि परावतश्च वृत्रहन् ।
इमा जुषस्व नो गिरः ॥ ८ ॥

O God Almighty, you are the destroyer of evils and troubles. You pervade us from near and far i.e. every where. You accept my prayers.

यदन्तरा परावतमर्वावतं च हूयसे ।
इन्द्रेह तत आ गहि ॥ ९ ॥

O God Almighty, you come here to the devotee from whatever distant region, whatever nearest region and whatever between when you are invoked.

सू०७ ॥ ऋषिः—१-३ सुकक्षः; ४ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 7

Seer-1-3 Sukakshah; 4 Vishvamitrah. Subject-matter-Indrah. Metre-Gayatri.

उद् घेदभि श्रुतामघं वृषभं नर्यापसम् ।
अस्तारमेषि सूर्य ॥ १ ॥

Surya, the sun (Indra) mounts over sky (keeping with the law) of God who possesses praiseworthy wealth, who pours the happiness, who is benevolent to men and who is the inspirer of all.

नव यो नवतिं पुरो बिभेद बाह्वोजसा ।
अहिं च वृत्रहावधीत् ॥ २ ॥

This sun whieh is the dispeller of clouds pierces the ninty nine groups of them through the heat of its rays dispels Ahi, the cloud.

स न इन्द्रः शिवः सखाश्वावद् गोमद् यवमत् ।
उरुधारेव दोहते ॥ ३ ॥

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This mighty sun is auspicious for us like friend. It pours upon us the wealth full of horses, cows and barley, like stream.

इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत ।
पिबा वृषस्व तातृपिम् ॥ ४ ॥

O universally praised mighty ruler, you take into your possession the perpared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

सू० ८ ॥ ऋषिः—१ भरद्वाजः; २ कुत्सः; ३ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 8

Seer—1 Bharadvajah; 2 Kutsah; 3 Vishvamitrah. Subject-matter-Indrah. Metre-Tristup.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म
वावृधस्वोत गीर्भिः । आविः सूर्यं कृणुहि पीपिहीषो
जहि शत्रूँरभि गा इन्द्र तृन्धि ॥ १ ॥

O Almigty God, you protect us as previously, this world pleases you, you hear of my prayers and you strengthen us through our supplication. You manifest the sun, preserve the knowledge, dispel away our foes. the aversion, passion etc. and directing us towards the rays of spiritual wisdom destroy them.

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः
शृणुहि हूयमानः ॥ २ ॥

O God Almighty, please come in to my intuitional vision, you are as learned says he who materializes the initiative

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desire to create Soma the world, this world is born and protect it for its well-being. You pervading the whole like space, you sprinkle this with protection within you and you being called hear of us like father.

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै । समु प्रिया आववृत्रन् मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥ ३ ॥

This *Kalasha*, the jug (known as world of God is perfect with all the perfections and entireties. He like a sprinkler pours the *Kosha*; this world for the enjoyment and protection of the Jivas: These mystics deservingly dear to Him and rightly circums acting His world surround Him in coutemplation for attaining happiness.

सू० ६ ॥ ऋषि:—१, २ नोधाः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१, २ त्रिष्टुप् (?); [१, २] ३, ४ बार्हतः प्रगाथः (बृहती + सतोबृहती ॥

HYMN 9

Seer—1, 2 Nodhah; 3, 4 Medhyatithih. Subject-matter -Indrah. Metre-Barhatah pragathah (Brihati Satobrihati.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः । अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥

O Man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power, as the cows in the stall low to their calves.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् । क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ २ ॥

We ardently ask self-refulgent, bounteous God who is covered with His might and like mountain is endowed with

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plentiful protective powers, for wealth full of corn, and blessed with cows and brought in humdred fold and thousand fold.

तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे धने हिते
येन प्रस्कण्वमाविथ ॥ ३ ॥

O Almighty God, I for the rememberance of previous bright's activity ask you for that power and the knowledge through which you establish the men of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possesses inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे
यं क्षोणीरनुचक्रदे ॥ ४ ॥

O Alimighty God, that is the most powerful strength of yours through which make the vast space and produce mighty waters therein. Even now and for ever is unattainable that great power of which the whole world speaks aloud.

सू० १० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 10

Seer-Medhyatithih. Subject-matter—Indrah—Metre-Barhatah Pragathah (Brihati-Satobrihati)

उद् त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praiseworthy songs of ours ascemt to Him (God) like ever-conquertng chariots which gain wealth and give unfailing protections.

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कण्वाइव भृगवः सूर्याइव विश्वमिद् धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥ २ ॥

Like most wise ones.'Like ones' who have burnt their evils in the fire of knowledge, and like luminous suns the men for whom the wisdom is dear may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers and praise glorify Him.

सू० ११ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Visvamitrah, Subject-matter-Indra. Metre-Tristup

इन्द्रः पूर्भिदातिरद् दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र
आपृणद् रोदसी उभे ॥ १ ॥

Indrah, the mighty fire (heat) is the render of the dwellings of the clouds and the producer of the wealth, it destroying the clouds adverse in leaving waters by the ray of sun overcomes the could that retains water within. It impelled by lightning increasing in size and quantity becoming the giver of plenty (of harvest) fills up the both of heaven and earth (with rain).

मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन् ।
इन्द्र क्षितीनामसि मानुषीणां विशां
दैवीनामुत पूर्वयावा ॥ २ ॥

For the attainment of immortality, I the devotee adorning my voice gain the zeal of Vajna concerned with you most strong. O Almighty one you are equally the leader of the subjects, the human generation (humanity) and celestial existences.

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद् वर्पणीतिः ।
अहन् व्यंसमुशधग् वनेष्वाविर्धेना
अकृणोद् राम्याणाम् ॥ ३ ॥

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This mighty fire whose way of function depends on power encompasses the cloud. Among clouds that which tends towrrds the way of over-casting becomes weak. The fire which fiercely inflames in the cloud waters dispels *Vyansam*, the troubling cloud and issue forth the sound of the night.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥ ४ ॥

Luminous mighty fire causing days (inform of sun) contacting through scorching flames conquers tho battle. This illumines the dawns, resplendence for man and attains the light for the happiness of the peole.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद् दधानो नर्या पुरूणि ।
अचेतयद् धिय इमा जरित्रे
प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

Like the leader of people this mighty fire possessing many leading qualities pierce of substance into increasing obstructive forces. This fire (when enkindled in Yajna Vedi) becames the means of enlivening the intellect and acts of the pronouncers of the mantras and increases this pure resplendent colour of dawn and days.

मही महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष
मायाभिर्दस्यूँरभिभूत्योजाः ॥ ६ ॥

The learnde men lands many glorious functions of this mighty fire. This fire possessing surpassing forces curshes malignancies with its malignant force and the clouds with natural tricks.

युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः
कवयो गृणन्ति ॥ ७ ॥

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This mighty fire which is the preserver of existing things and the protector seeing creatures with its all pervading might gives excelent power to the wonderous natural forces. These functions of the fire in the place of sun are praised by the learned with praising songs.

सत्रासाहं वरेण्यं सहोदां संसवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं
मदन्त्यनु धीरणासः ॥ ८ ॥

The men of high learnings find pleasure making accordant (in their uses) this mighty fire which is always conquering, excellent, might-giving and which gives light and luminous waters and who put into order this earth and heaven.

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्
प्रार्यं वर्णमावत् ॥ ९ ॥

This mighy fire gives the things which always move, this give the sun, this gives the earth which bears multifarious advantages, it gives gold, it gives the digesting power and this destroying the clouds whieh create drought and preserves Aryam Varmam, the noble colours.

इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्
दमिताभिक्रतूनाम् ॥ १० ॥

This mighty fire gives us herbs, this puts the days into order this gives tree aud this gives the firmament. This cleaves the cloud of strong power, dispels various germs making bad sound and put under its control the reversely surpassing forces.

शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ११ ॥

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We, in this field of attaining the wealth of corn praise the pervading electricity which bears wealth which is the means of increased audibility which is most transporting medium, strong force for protection in the battle and dispeller of clouds and conqeror of wealth.

सू० १२ ॥ ऋषिः—१-६ वसिष्ठः; ७ अत्रिः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 12

Seer-1-6 Vasisthah: 7 Attrih. Subject-mater-Indrah. Metre-Tristup.

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।
आ यो विश्वानि शवसा ततानोपश्रोता
म ईवतो वचांसि ॥ १ ॥

O men of enlightement, you pronounce the vedic verses enriched with knowledge- O observer of high discipline and controller of organs, you in the assembly of the learned men gathered for performing Yajna pay homage to Almighty God. He is that Lord who with His might extends through all existences. He bears all the words which I as His faithful devotee utter.

अयामि घोषं इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि ।
नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति
पर्ष्यस्मान् ॥ २ ॥

O Almighty God, the (Vedie speech which contains in it all Devas, the physical and supra-physical forces (as Subject-matter, is encompassing all the things in its purviews. In that of you who is adored in various speach and voices, the men of sharp and quick understanding do their all the perfor-mances None of all these born men knows the duration of his life. You always bear us in safety over all these troubles.

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युञ्जे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः ।

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वि बांधिष्ट स्य रोदसी महित्वेन्द्रो
वृत्राण्यप्रती जंघुन्वान् ॥ ३ ॥

Almighty Divinity harnesses this spledid globe binding sun with powers of support and gravitatiou. The learned men attain Him who accepts the prayers of the devotees. He when tears asunder the resistless clouds (to rain) straing the earth and hoaven.

आर्पश्चित् पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा
त्वं हि धीभिर्दयसे वि वाजान् ॥ ४ ॥

O God Almighty, like the expanding waters. like the sun-beams your devotees expand in prosperity and attain the ultimate truth (i,e. the law enternal) O Lard, you like the air possess all the impelling powers and you bestow upon us all the wealth accompanied with wisdom.

ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर
सवने मादयस्व ॥ ५ ॥

All these blesssedness gladden you, O God Almighty, who is powerful, possessor of riches for the devotees. You only one among wondrous forces do mercy on the men. O omnipotant one. you give pleasure to all in this Yajna.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद् धातु गोमद् यूयं
पात स्वस्तिभिः सदा नः ॥ ६ ॥

The men of austerity and high disiplines praise with Vedic verses only God who is all-power and who holds the thunder in Prana and Udana (the air and the water of clouds). May he praised by us guard our wealth in the form of caws and

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heroes. Learned men you please preserve us ever-more with all blessing.

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा
युक्त्वा हरिभ्यामुप यासदर्वाङ् माध्यंदिने
सवने मत्सदिन्द्रः ॥ ७ ॥

The Almighty God is most impellent force, possessor of thunder-power, most strong, most over-powering force, vigoirous, illumining light, dispeller of the erls and the preserver of the world. He harnessing the sun and moon directly moving the all worlds. May he gladen us in our Yajna of mid-day.

सू० १३ ॥ ऋषिः—१ वामदेवः; २ गोतमः; ३ कुत्सः; ४ विश्वामित्रः ॥ देवता—१ इन्द्राबृहस्पती; २ मरुतः;३, ४ अग्निः ॥ छन्दः—१-३ जगती, ४ त्रिष्टुप् ॥

HYMN 13

Seer-1, Vamdevah, 2 Gotamah; 3 Kutsah; 4 Vishvamitrah; Subject- matter-1 Indrabrihaspati, 2 Marutah; 3-4 Agni. Metre-1-3 Jagati; 4 Tristup.

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं
सर्ववीरं नि यच्छतम् ॥ १ ॥

Let Indra, the king, and Brihaspati, the master of Vedic speeches who are possessed of gladdening spirit and bestower of wealth drink the juice of Soma in the Yajna. May all the automatic powers enter into you both. You vouchsafe us riches full of heroes.

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः
प्र जिगात बाहुभिः । सीदता बर्हिरुरु वः
सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥ २ ॥

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O Marutah (priests of Yajna) let you carry the horses who are quick in speed and swift in glide. You possessing swiftness and actions conquer the enemies with your arms. You sit on the wide seat of grass made for you and delight yourselves in this sweet food.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये
मा रिषामा वयं तव ॥ ३ ॥

We adorn this set of praises with intellect like a chariot for the praiseworthy Jatveda, the man of intelligence. Let our auspieious counsel prevail in his assembly. O man of enlighteament may we not be troubled in your friendship.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ४ ॥

O man refulgent with knowledge, these horses are very swift. You by them come to us in one chariot or in many chariots. You make thirty three Devas, the wondrous powers of nature with their preserving forces to come in the Yajna according to their oblations and thus make them have their shares of offerings of Yajna.

सू०१४ ॥ ऋषिः—सौभरिः ॥ देवता—इन्द्रः ॥ छन्दः—काकुभः प्रगाथः

HYMN 14

Seer—Saubharih. Subject-matter-Indrah. Metre-Kakubha Pragathah (Vishama-Kakup sama-satobrihati.

वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you in our performance of intellectual feats. In this world nothing seems to be unchanged.

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उर्प त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यविंतारं ववृमहे सखाय इन्द्र सानुसिम् ॥ २ ॥

A Almighty God, we in performance of good acts approach you. You, (in fact) are He who is ever young, vigorous and bold and who has spreaded His power through. we, your friends, therefore, have chosen only you, giver of riches as our guardian.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमूतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us this and that thing of our benefit.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं
स्तोतृभ्यो मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the ell-consuming fire, who is the guardions of pious men and who has under His control all the humanity. He is he who always remains in blessedness. The bounteous one bastows on us, the worshippers hundred wealth enriched with cows and steeds.

सू० ॥ १५ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 15

Seer—Gotamah. Subject-matter-Indrah. Metre-Tristup.

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु
शवसे अपावृतम् ॥ १ ॥

I gain knowledge about lofty tremendous, electicity whicn is great source of wealth, most speedy and whose power re-

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mains in water and whose checkless property like waters spread in down slope is manifest alround for generating power.

अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः ।
यत् पर्वते न समशीत हर्यत इन्द्रस्य वज्रः
श्नथिता हिरण्ययः ॥ २ ॥

As the waters flowing in down slope serve the purpose of the man who knows the ways and means to take it into use so the people for accomplishing their desired ends run after this electricity. This is that in flaming shining thunder weapon of Indra, the sun which shatters every thing and rests in the clouds as something rests on the top of mountain.

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र
आ भरा पनीयसे । यस्य धाम श्रवसे
नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥ ३ ॥

O man of scientific knowledge, you through the excellent mean utilize into construcive worke the electricity whieh is terrible and means of many performances like the radiant dawn. This is that whose power may be utilized for the purpose of audibility and whose expansion is concerned with wealth and whose power may be used to go to all the quarters.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य
चरामसि प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः
सघत् क्षोणीरिव प्रति नो हर्य तद् वचः ॥ ४ ॥

These persons, we and they who do their works with orgination of elctricity are depending on it praised by all and which possesses most effective power. Nothing else than this can be the medium of extending the voice. This receives our voice like the earth and expends that voice of ours (to make audible by other).

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भूरि त इन्द्र वीर्यं१ तवं स्मस्युस्य स्तोतुर्मघवन्
काममा पृण । अनुं ते द्यौर्बृहती वीर्यं मम इयं
च ते पृथिवी नेम ओजसे ॥ ५ ॥

Great is the power of this electricity, we depend on this, this great means of acquiring wealth fulfils the desires of its admirers and utilizers. The lofty heaven measures out its strength depending on this and this globe also bows down to its power.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशश्चकर्तिथ ।
अवासृजो निवृंताः सर्तवा अपः
सत्रा विश्वं दधिषे केवलं सहः ॥ ६ ॥

This electricity holding the thunder as its weapon with the bolt shatters the broad massive cloud into pieces. This sends down the obstructed waters to flow. This, possesses for ever all this extra-ordinary might.

सू० १६ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 16

Seer—Ayasyah. Subject-matter-Brihaspati. Metre. Tristup.

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो
बृहस्पतिमभ्य१र्का अनावन् ॥ १ ॥

The waters of clouds plashing in the moistures like the birds having all the cares of safety, like the loud voices of thundering rain-cloud, like the merry streamlets bursting from the mountain sound Brihaspati. the fire present in the atmosphere.

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सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय ।
जने मित्रो न दम्पती अनक्ति
बृहस्पते वाजयाशूँरिवाजौ ॥ २ ॥

The cosmic fire (Angiras) like the sun pervading the space with rays, carries the light (Aryaman) which remains above the vault of heaven like the friend among people this fire (in boby and its members) decorates the man and woman (with facial rediance). This Bihaspati (atmospheric fire) like the speedy chariots in battle speeds up the atmospheric forces.

साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे
यवमिव स्थिविभ्यः ॥ ३ ॥

Brihaspati, the atmospheric heat having won them from the clouds like the barley from winnowing-baskets spread out the showers of rainy waters which possess direct flow, which are sent down by the sun (Atithi) which are moving, desirable by all; are of good colour and pure in their forms.

आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव
वि त्वचं बिभेद ॥ ४ ॥

Brihaspati, the atmospheric heat moistening the earth with water; sending down the cloud which is the strore of water as the sun casts a flaming meteor down from heaven and taking away showers from cloud now cleave the crust of the earth with water.

अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात
आ चक्र आ गाः ॥ ५ ॥

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Brihaspati, the atmospheric heat gathers the rays grasping from the darkening cloud (Vala) as the sun dispels the darkness from the sky with its light, as the gust of wind blows a lily from the surface of the water and as the air blows away cloud.

यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा
परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥

Brihrspati, the Atmosphric heat, when with fiery lightnings cleavese effects of the violent cloud, consumes it as the tongues eat whatever has been chewed and compassed by the teath. This throws open the cover of the rays of the sun.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः
पर्वतस्य त्मनाजत् ॥ ७ ॥

Brihaspati, the atmospheric fire when in the cave-home of the clouds finds the clue of recognition of these luminous rays takes these rays itself away as the youngs of birds come out disclosing the eggs.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद्
बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

Brihaspati grasps the water (Madhu) which rests bound or coverd in the cloud like one who sees the fish living in the scanty water and brings them out cleaving through with varried clamon like bowl coming out of the timber.

सोषामविन्दत् स स्व१ः सो अग्नि सो अर्केण

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वि बंबाधे तमांसि । बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार ॥ ९ ॥

That Brihaspati finds the light of heaven the dawn, this finds the middle region, this finds fire and this with radiant rays forces apart the darkness. This Brihaspati, as from joints takes marrow of cloud which has body of thunder.

हिमेव पर्णा मुंषिता वनानि बृहस्पतिनाकृपयद् वलो गाः । अनानुकृत्यमपुनश्चकार यात् सूर्यामासा मिथ उच्चरातः ॥ १० ॥

Vala, the cloud like the trees for the foliage beaten by frost takes the rays brought away by Brihaspati as the same. It is the deed never done and never to be equalled. On this basis the sun and moon ascend alternately.

अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन् । रात्र्यां तमो अदधुर्ज्योतिरहन् बृहस्पतिर्भिनदद्रिं विददु गाः ॥ ११ ॥

Pitarah, the presevative forces of the nature have decoreted the heaven with constellations like the dark steed adorned with pearls etc. They set the darkness in the night and the light in day. Brihaspati, cleaves the cloud and finds the rays.

इदमंकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति । बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात् ॥ १२ ॥

This praise we offer about the electricity of the cloud which thunders out in seccession. Let Brihaspati give us corn, let it give us corn with cows, let it with horses, let it with heroes and let it with people.

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सू० १७ ॥ ऋषिः—कृष्णः (, १२ वसिष्ठः ? ॥ देवता—इन्द्रः ॥ छन्दः—१-१० जगती

HYMN 17

Seer—Krishnah (12 Vasistha ?). Subject-Matter Indrah. Metre-1-10 Jagati, 11, 12 Tristup.

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्ते जनयो यथा पतिं मर्यं
न शुन्ध्युं मघवानमूतये ॥ १ ॥

All the prayers of mine which are used in perfect coincidence and are pregnant with light of thought in a very sound way glorify. Almighty God who is the master of all wealth and perfectness as wives desiring them embrace the men as their bridegrooms handsome and pure of protection.

न घा त्वद्रिगप वेति मे मनस्त्वे इत् कामं पुरुहूत शिश्रय ।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु
सोमेऽवपानमस्तु ते ॥ २ ॥

O All-worshipped mighty Divinity, my mind directed into you never deviate from you as I set all my hopes and expectation unto you. O admirable one, you like a king sitting on seat sit in my heart. In this world protection provided by you is excellent.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो
वर्धन्ति वृषभस्य शुष्मिणः ॥ ३ ॥

Almighty, God, the Master of wealth of all wealth and perfection dissipates indigence and hunger. He controls the precious wealth. These seven rivers discending downward are increasing the excellence of that vigorous everenergetic Lord.

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वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः ।
प्रैषामनीकं शवसा दविद्युतद् विदत्
स्व१र्मनवे ज्योतिरार्यम् ॥ ४ ॥

As the birds rest on the tree covered with fair leaves so the objects of this world which give delight and find their respective places on heaven and earth (chamusho) rest on Almighty God, the host of these shines with splendour and transmits noble deligtful light for man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
न तत् ते अन्यो अनु वीर्यं शकन्न पुराणो
मघवन् नोत नूतनः ॥ ५ ॥

As in the gem a gambler files his winings so, when All mighty God has under his control the sun assbeiateel with all other eelestial bodies none else, either be ancient or be recent can equate him with your power O, Almighty one.

विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः
सहते पृतन्यतः ॥ ६ ॥

Almighty God pervadss the subjcts each in each. He, the vigorous one has His watch over the words of all the people. He, the strongest and wisest one whomsoever, persuades in the Yajnas, he (that man) with potent creative powers vanquishes his internal foes the passion, averson etc.

आपो न सिन्धुमभि यत् समक्षरन्त्सोमास
इन्द्रं कुल्याइव ह्रदम् । वर्धन्ति विप्रा महो अस्य
सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

As waters flow toward the ocean, as the rivulets to the lake so the learned men exalt the power of Almighty God in the

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place of Yajna, as the rain increases the barley corns by the mosture poured from heaven.

वृषा न क्रुद्धः पतयद् रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे हविष्मते ॥ ८ ॥

Almighty God who is the master of all wealth, who like an infuriated bull permeates through the world who make these atoms of matter the dames of worthy master, bestows light on the man who prays him, gives gifts to others and perform the Yajna.

उज्जायतां परशुर्ज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत्
वि रोचतामरुषो भानुना शुचिः स्वर्ण शुक्रं शुशुचीत सत्पतिः ॥ ९ ॥

Let the thunder-axe rise with the lightening, let the pours of water like always, be here and let the radiant sun pure in nature, shine with refulgence. May the man guarding pious ones luminate his gleam like the sun shining in the heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ १० ॥

May we overcome all troublesome indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we first in rank, allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

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May Brihaspati, Lord of Vedic speech protect us from behind, from above and from below region from wicked, may the mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः
सदा नः ॥ १२ ॥

O master of Vedic speech (learned man) and Almighty God, you both are the lord of the wealth that remains on earth and in heaven, you give physical and spiritual wealth to man who praises you and who supplicates you. O learned ones, you guard us always with auspiciousness.

सू० १८ ॥ ऋषिः—१-३ मेधातिथिः प्रियमेधश्च; ४-६ वसिष्ठः ॥ देवता —इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 18

Seer 1-3 Medhathithih; Priyamedhascha; 4-6 Vasisthah. Subject-matter-Indrah. Metre-Gayatri.

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।
कण्वा उक्थेभिर्जरन्ते ॥ १ ॥

O Almighty God, we aiming at this world and the other world, desiring to attain you and as your friends implore (for your favour). The men of wisdom praise you with hymns.

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।
तवेदु स्तोमं चिकेत ॥ २ ॥

O Almighty God, you are the master of thunder-bolt. I, in beginning of acts never perform any other prayer but I know and take in to consideration the eulogy of yours alone.

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इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥ ३ ॥

The enlightened persons prefer him who is active in proliferating knowledge, they never desire indolence and they always exerting punish the sloth.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।
विद्धी त्व१स्य नो वसो ॥ ४ ॥

O Almighty God, you pour the pleasure to all and you give abode to all. We desiring to attain you pay our respect to you. You know of this prayers of ours.

मा नो निदे च वक्तवेऽर्यो रन्धीरराव्णे ।
त्वे अपि क्रतुर्मम ॥ ५ ॥

O God Almighty, you are the master. Please put me not under reproachful man, give me not to the calumny of talkative avaricious person. My strength and approach is only in you.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥ ६ ॥

O Dispeller of evils you are vast armour of ours and are our champion. On your strength we encounter our adversaries.

सू० १९ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 19

Seer—Vishvamitra. Subject-matter-Indrah. Metre-Gayatri.

वार्त्रहत्याय शवसे पृतनाषाह्याय च ।
इन्द्र त्वा वर्तयामसि ॥ १ ॥

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O God Almighty, we turn you towards us for the strength that is required to destroy the internal evils and strength that is needed to dispel the calamities.

अर्वाचीनं सु ते मनं उत चक्षुः शतक्रतो ।
इन्द्रं कृण्वन्तु वाघतः ॥ २ ॥

O Almighty God, you are endowed with hundred powers and operations. Let these devotees of yours make their spirit and eye upto date and upto standard.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे ।
इन्द्राभिमातिषाह्ये ॥ ३ ॥

O God Almighty, you are the performer of hundred acts. We in the worldly battle of encountering evils pronounce and think of your names and powers with all the hymns of praise.

पुरुष्टुतस्य धामभिः शतेन महयामसि ।
इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

Let us strive to achieve glory through the hundred powers of Almighty God who is worshipped by many and who is the supporter of mankind.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे ।
भरेषु वाजसातये ॥ ५ ॥

I pray and praise God Almighty worshipped by all for destroying evils and obtaining wealth in the battles of the worlds.

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो ।
इन्द्रं वृत्राय हन्तवे ॥ ६ ॥

O All-power God, we pray you for the attainment of wealth (vritrays hantave) in battles. You be the victorious over calamities.

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द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च ।
इन्द्र साक्ष्वाभिमातिषु ॥ ७ ॥

O Almighty God, you are able to be viotorious in the effort of attaining wealth, in the matter of encountering evils in connection with combating the army in the battle, in acquiring gain and fame on the rivalaries of rivals.

सू०२० ॥ ऋषिः—१-४ विश्वामित्रः; ५-७ गृत्समदः ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री; [४ अनुष्टुप्] ॥

HYMN 20

Seer—1-4 Vishvamitrah; 5-7 Gritsamadah. Subject-matter-Indrah. Metre-Gayatri; (4 Anustup).

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो ॥ १ ॥

O mighty King, you are the performer of hundred of Yajnas. For our protection, you guard the bright,vigilent exceedingly strong Soma, the perfarmer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि त आ वृणे ॥ २ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (four Varnas and one avarna) I claim for you.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।
उत् ते शुष्मं तिरामसि ॥ ३ ॥

O mighty king, you have gained great prominence, attain splendid conspecuity unalienable and we perpetuate your strength.

अर्वावतो न आ गह्यथो शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ४ ॥

O mighty praiseworthy King, you come to us from the place a near and from the place a far. Wherever is your residence come here from there.

इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ ५ ॥

O people, the mighty ruler encounters many dangers and dispels them away as he is the permnently firm man to act swit.

इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति नः पुरः ॥ ६ ॥

Let mighty ruler make us happy, let not evil and offences follow after us and let there be grace in our front.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून् विचर्षणिः ॥ ७ ॥

The mighty ruler is the watch and ward of the subjects, let him make us secure from all the regions as he is the subduer of foes.

सू० २१ ॥ ऋषिः—सव्यः ॥ देवता—इन्द्रः ॥ छन्दः—१-९ जगती; १०, ११ त्रिष्टुप् ॥

HYMN 21

Seer—Savyah. Subject—matter–Indrah. Metre–1–9 Jagati; 10,11 Tristup.

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय
सदने विवस्वतः । नू चिद्धि रत्नं
ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

We always use the good prayer and praise for great Almighty God in the place of the man who gives no place

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for evil acts and evils understanding adorations are well performed, none of the men who sleeps find precious wealth and superfluous praise is not done for the persons who give the wealth to deserving others.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य
वसुन इनस्पतिः । शिक्षानरः प्रदिवो अकामकर्शनः
सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

O Almighty God, you are the giver of horses. giver of cows giver of corn and wealth and the master of masters. You are the giver of wisdom, you are eternal, you never disappoint the hope and are the friend for our friends. To you we utter song of praise.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः
काममूनयीः ॥ ३ ॥

O God Almighty, you are all-knowledge, most refulgent, and the creator of the abundant things and this wealth spreading around us of all powers, please gathering from this bestow us. You disappoint not the hope of devotee who desires you and pray you.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो
अमतिं गोभिरश्विना । इन्द्रेण दस्युं दरयन्त
इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

Let the king possessing good spirit throwing away the misery and Ignorance with these lights, with these men of spiritual knowledge, with cows and with horses. We through the grace of a Almighty God and by the dint of learned men scattering away misery, being free from aversion strive in this world with grain and knowledge.

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समिन्द्र राया समिषा रभेमहि सं वाजेभिः
पुरुश्चन्द्रैरभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया
गोअग्रयाश्वावत्या रभेमहि ॥ ५ ॥

Let us be enriched with plenty of wealth. O Almighty, let us be enriched with knowledge. Let us be enriched with corn and most shining of abundent silver and gold and let us be equipped with wonderful providence rich with the strength of heroes the source of cattles and the horses.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो
वृत्रहत्येषु सत्पते । यत् कारवे दश वृत्राण्यप्रति
बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

O ruler, these delighting sources, these forces, these juices of herbs satisfy of you in the slaughter of enemies, O protector of good men, whereby you courageously give the ten thousand and incomparable riches (Vritrani).

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं
नाम मायिनम् ॥ ७ ॥

O Almighty God you fight against encountering force with your surpassing intrepidity, you through your power destroy this fort of cloud with *Pura*, the heat, and you through the the binding contact you and destroy the water-restraining cloud (Namuchi) stying afar and naed as Mayi, the tactful.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत् पुरोऽनानुदः
परिषूता ऋजिश्वना ॥ ८ ॥

O Almighty God, you through the glorious method and way of Atithigya. the king serving pious guests destroy the force

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of violence (Karajan) and Parnayan, the force that issues sense of greed. You through *Rjishvana*, the tendency of simplicity (created by you) or your natural way cleave through the hundred fold *Purah*, the heats of cnthusiasm of the breaker of righteous way of life (Vangrida) which are excessively developed and are contrary to natural dealings.

त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण
रथ्या दुष्पदावृणक् ॥ ९ ॥

O God Almighty, you very known with the out-stripping wheel of thunder-bolt turn away with these twice ten group holding clouds with sixty thousand nine and ninety clouds which follow the cloud that has good thundering sound without any co-operant.

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे
यूने अरन्धनायः ॥ १० ॥

O God Almighty, you protect with your succours the man who has read learnt well, you with your guarding powers make secure the man who has the conveyances equipped with the means of swiftness and you make prosperous man of associable spirit, man serving guests, and man of activity for this great young ruler.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः
प्रतरं दधानाः ॥ ११ ॥

O Almighty God, Those we who in this our body, are the protector of learned men and your friends become prosperous. By your grace we having good off-spring and enjoying long joyful life praise and pray you.

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सू० २२ ॥ ऋषि:—१-३ त्रिशोक:; ४-६ प्रियमेध: ॥ देवता—इन्द्र: ॥
छन्द:—गायत्री ॥

HYMN 22

Seer-1-3 Trishokah; 4-6 Priyamedhah. Subject-matter Indrah. Metre–Gayatri.

अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।
तृम्पा व्यश्नुही मदम् ॥ १ ॥

O strong ruler, on the herb Soma being pressed I offer you the juice to drink. You become satisfied and enjoy the happiness.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् ।
माकीं ब्रह्मद्विषो वनः ॥ २ ॥

Let not the foolish and the men asking your aid with mockery and they who laugh on you bring you under pressures. You love not them who are the enemies of God, knowledge and prayers.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे ।
सरो गौरो यथा पिब ॥ ३ ॥

In this kingdom let the people satisfy you with the juice of herb mixed with milk for the attainment of great wealth and you like the male dear which drinks lake water drink it.

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे ।
सूनुं सत्यस्य सत्पतिम् ॥ ४ ॥

O Ye people, your praise with the song the ruler who is the master of land, the offspring on the symbol of rigoteousness and guardian of good men in such a manner as he be known to all.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि ।
यत्राभि संनवामहे ॥ ५ ॥

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Men engage the progressive men on the place of excellence where pay homage to them.

इन्द्राय गावं आशिरं दुदुहे वज्रिणे मधुं ।
यत् सीमुपह्वरे विदत् ॥ ६ ॥

The cows pour sweet milk for the mighty ruler who is equipped with fatal weapon as he comes near.

सू०२३ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 23

Seer—Vishvamitrah. Subject-matter-Indrah. Metre. Gayatri.

आ तू नं इन्द्र मद्र्यग्घुवानः सोमपीतये ।
हरिभ्यां याह्यद्रिवः ॥ १ ॥

O mighty ruler, O holder of fatal weapon you when called come towords me to drink the juice of herbs or to preserve the people. You eome to me with two horses.

सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक् ।
अयुंजन् प्रातरद्रयः ॥ २ ॥

The Hotar priest conducting the Yajna according to seasons is seated, the Kusha-grass is regularly strewn and the persons benevolent like clouds are set at work in the morning.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सींद ।
वीहि शूर पुरोडाशम् ॥ ३ ॥

O Brahmavahah (Disseminator of knowledge and action) these good acts are performed and you seat yourself on this grass seat (Kushasana). O hero, you keep your mind (Purodash) settled (for purpose).

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् ।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

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O praised by all, O destroyer of enemies. O mighty ruler. you take pleasure in our Yajnas and in these adorations and praisworthy deeds.

मृतयः सोमपामुरुं रिहन्ति शवसस्पतिम् ।
इन्द्रं वृत्सं न मातरः ॥ ५ ॥

The learned men praise the mighty ruler who is the preserver of prosperity, is great and is lhe possessor of energy as the mothers loves their child.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे ।
न स्तोतारं निदे करः ॥ ६ ॥

O mighty King, that you delight your self forx having the great gain of corns through your body. You never yield your admirers to reproach.

वयमिन्द्र त्वायवो हविष्मन्तो जरामहे ।
उत त्वमस्मयुर्वसो ॥ ७ ॥

O King, we the performers of Yajna loving you admire you and O giver of room to all, you treat us affectionately.

मारे अस्मद् वि मुमुचो हरिप्रियार्वाङ् याहि ।
इन्द्र स्वधावो मत्स्वेह ॥ ८ ॥

O mighty ruler, you are the lord of grain-wealth and such a one whom the people are dear. You never make you apart from us and come direct to us. You take delight here (in our midst).

अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना ।
घृतस्नू बर्हिरासदे ॥ ९ ॥

O mighty king, let steaming (ghritasnu) fire and air (Keshina) or light-remitting fire and electrcity carry you in comfortable for car driving below (i.e. on earth) and in sky (varhisi).

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सू० २४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 24

Seer—Vishvamitrah. Subject-matter-Indrah. Metre-Gayatri.

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् ।
हरिभ्यां यस्ते अस्मयुः ॥ १ ॥

O Indra (man of dexterity) you take this juice herbacious plants prepared by us and mixed with milk. Whatever attainment has been made through your strength and effort is of ours,

तमिन्द्र मदमा गहि बर्हिष्ठां ग्रावभिः सुतम् ।
कुविन्न्वस्य तृप्णवः ॥ २ ॥

O man of dexterity, you come to the gladdening juice prepared by the learned ones (Gavabhih) and placed on the grass-seat. These learned men are verily fond of it.

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः ।
आवृते सोमपीतये ॥ ३ ॥

May true words of praise sent from here go to them man of learning of make him inclined to guard the kingdom (Soma).

इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे ।
उक्थेभिः कुविदागमत् ॥ ४ ॥

We with the sets of praise call the learned men here for prescrving the integrity of kingdom (Soma). He frequently visit us with all sorts of grain and praiseworthy sermons.

इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो ।
जठरे वाजिनीवसो ॥ ५ ॥

O man of sharp understending, you are the possessor of hundred intellectual powers and you locate in your thought

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the powerful fire, air and the sun Vajinivasu). These worldly object are preduced in the created world (Jathara). You keep all of them in your knowledge.

विद्मा हि त्वा धनंजयं वाजेषु दधृषं कवे ।
अधा ते सुम्नमीमहे ॥ ६ ॥

O learned one, we know you as the victor of wealth physical and spiritual and insuppressible one in the intellectual debates and we desire your happy brilliance.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।
आगत्या वृषभिः सुतम् ॥ ७ ॥

O man of proper perspective, you coming to us eat and drink this preparation made by strong men mixed with milk and mixed with barley.

तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये ।
एष रारन्तु ते हृदि ॥ ८ ॥

O enlightened one, I send this Soma-juice for you to drink, in your own place. Let this give satisfaction to your heart.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे ।
कुशिकासो अवस्यवः ॥ ९ ॥

O learned one, we, the enlightened ones and desirous of safety, call you, the matured one in age and understanding for drinking the juice prepared by us.

सू० २५ ॥ ऋषिः—१-६ गोतमः; ७ अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—१-६ जगती; ७ त्रिष्टुप् ॥

HYMN 25

Seer-1-6 Gotamah; 7 Astakah. Subject-matter-Indrah.

Metre-1-6 Jagati; 7 Tristup.

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अश्वा॑वति प्रथ॒मो गोषु॑ गच्छति सुप्रा॒वीरि॑न्द्र॒ मर्त्य॒स्तवो॒तिभिः॑
तमित् पृ॑णक्षि॒ वसु॑ना॒ भवी॑यसा॒ सिन्धु॒मापो॒
यथा॒भितो॒ विचे॑तसः ॥ १ ॥

O Almighty God, the man who is mortal guarded we!l by your protective powers finds first rank in the wealth of horses and cows. You with abundant wealth fill him as the waters scattered far fills the ocean.

आपो॒ न दे॒वीरुप॑ यन्ति हो॒त्रिय॑म॒वः प॑श्यन्ति॒ वित॑तं॒ यथा॒ रजः॑
प्रा॒चैर्दे॒वासः॒ प्र ण॑यन्ति देव॒युं ब्र॑ह्मप्रि॒यं
जोषयन्ते व॒राइ॑व ॥ २ ॥

The enlightened persone like the water attain the virtuous qualities, they see the Divine protection like the molecules of dust extended every-where. Learned men like excellens ones by their good acts and dealing love and serve the man who unite them with meritorious deeds and for Whom God is dear.

अधि॒ द्वयो॑रदधा उ॒क्थ्यं॑१ वचो॑ य॒तस्रु॑चा मिथु॒ना या स॑प॒र्यतः॑।
असं॑यत्तो व्र॒ते ते॑ क्षेति॒ पुष्य॑ति भ॒द्रा
श॒क्तिर्यज॑मानाय सुन्व॒ते ॥ ३ ॥

O Almighty God, you accept the word of adoration of those two who concerted with each other, with uplifted ladle pray and perform Yajna. The power of yours is benevolent for the performer of Yajna who offers oblations. He unchecked dwells and prospers in your law.

आदङ्गि॑राः प्रथ॒मं द॑धिरे॒ वय॑ इ॒द्धाग्न॑यः॒ शम्या॒ ये सु॑कृ॒त्यया॑
सर्वं॑ प॒णेः सम॑विन्दन्त॒ भोज॑न॒मश्वा॑वन्तं॒
गोम॑न्त॒मा प॒शुं नरः॑ ॥ ४ ॥

The men knowing the science of fire and air who enkindle fire (of Yajna) through their good deeds first attain the vital

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power and then these leaders find wealth (Bhojana) enriched with horses, with cows and cattle which is the means of hoarding and trading.

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य
जातममृतं यजामहे ॥ ५ ॥

The Supreme power who is firm in His thought and will paves the ways through integration, disentagration and regulation of material atoms. Then the luminous sun who is the guardian of natural law springs up. This brilliant praiseworthy sun attracts and supports the words in motion. United together we may attain the bliss (Amritam) which is produced by God controlling the cosmic order.

बर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो
अभिपित्वेषु रण्यति ॥ ६ ॥

Where and when the seat of grass (Kusha) is stretched for good offspring, the respected wise man resounds word of praise in the sky, the praiseworthy man of art like the cloud loudly speaks, Indra, the mighty ruler takes delight in the performances of such a kind.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः
शच्या गृणानः ॥ ७ ॥

O Almighty God, strong you have under your control the fire which is the source of attraction. I disseminate your true guard and guidance for knowing your created world. O Lord, you through your vedic speeches and all wisdom and acts (enclothed in them), making us praise you with power and prudence make us happy.

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सू० २६ ॥ ऋषिः—१-३ शुनःशेपः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 26

Seer-1-3 Shunahshapah;4-6Madhuchchhandah. Subject -matter ; Indrah-Metre. Gayatri.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥ १ ॥

We, as friend on every occasion and in every pray for our protection call Indra, the mighty king who is strongest of all.

आ घा गमद् यदि श्रवत् सहस्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥ २ ॥

If he hears our call he with succour of thousand kings and strength come to us.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।
यं ते पूर्वं पिता हुवे ॥ ३ ॥

O ruler, I call you who is the leader of our ancient place and is able to encounter enemies and whom my father has called before

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ४ ॥

The people co-operate the great, brilliant king administering the subject and land concerned with his territory. Like stars shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ५ ॥

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People yoke in this chariot of him the two horses which are dear to him, bold, brownish-yellow, remaining on two sides and carrying the man on their backs.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ६ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth, the man who has no wealth, emerge strong with shining zeal.

सू० २७ ॥ ऋषि:—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 27

Seer—Gosuktyashvasuktinau ; Subject-matter-Indrah ; Metre–Gayatri.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
स्तोता मे गोषखा स्यात् ॥ १ ॥

Had I been O God, like you the single lord of wealth my admirer should be rich in land and cows.

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।
यदहं गोपतिः स्याम् ॥ २ ॥

O All-knowledge Divinity if I become the master of cows I should be left with no other alternative but to give and give with certin advices this learned man plentiful riches.

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
गामश्वं पिप्युषी दुहे ॥ ३ ॥

O Almighty God, your vedic speech (a truth in itself) for the performer of Yajna is a cow that strengthening him pours (the wealth of) cows and horses.

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।
यद् दित्ससि स्तुतो मघम् ॥ ४ ॥

O God Almighty, you being worshipped whatever wealth and gift want to give none as mysterious one or mortal can hinder.

यज्ञ इन्द्रमवर्धयद् यद् भूमिं व्यवर्तयत् ।
चक्राण ओपशं दिवि ॥ ५ ॥

Yajna, the Praiseworthy Lord strengthen *Indra*, the cosmic electricity or the sun when He locating it in heaven moves the earth around.

वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।
ऊतिमिन्द्रा वृणीमहे ॥ ६ ॥

O Almighty God, I claim your succour as you are the lord over all the wealths and ever-increasing power.

सू० २८ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 28

Seer--Gosuktyashvasuktinau; Subject-matter–Indrah ; Metre–Gayatri.

व्य१न्तरिक्षमतिरन्मदे सोमस्य रोचना ।
इन्द्रो यदभिनद् वलम् ॥ १ ॥

Indrah, the air when scatters away the cloud that overcast sky spreads the splendid atmosphere in gladdening of vegitative energy.

उद्गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः ।
अर्वाञ्चं नुनुदे वलम् ॥ २ ॥

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This air making visible the rays of sun hidden in the cave of cloud carrise them to Angirases, the beats of atmosphere and casts down the cloud.

इन्द्रेण रोचना दिवो दृढानि दंहितानि च ।
स्थिराणि न पराणुदे ॥ ३ ॥

By this mighty air the luminous bodies of heaven are established and held firm. They being secure firmly never deviate from their places and paths.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥ ४ ॥

Like a wave of water-flow the gust of this air catches speed and its gladdening powers glow in splendour.

सू० २९ ॥ [ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः —गायत्री ॥]

HYMN 29

Seer—Gosuktyashvasuktinau; Subject-matter--Indrah; Metre–Gayatri.

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
स्तोतृणामुत भद्रकृत ॥ १ ॥

Indra, the air is the strengthener of the group or plants, this is increaser of grains and this is doer of goods for them who praise its properties and operations.

इन्द्रमित् केशिना हरी सोमपेयाय वक्षतः ।
उप यज्ञं सुराधसम् ॥ २ ॥

The sun and moon having rays in them being *Indra*, the air in the Yajna which is accomplished well to. grasp the substance of the oblation offered in the fire.

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अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
विश्वा यदजय स्पृधः ॥ ३ ॥

When this air over-powers all the rival forces striks down the top of cloud restraining water with the moisture of waters.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।
अव दस्यूँरधूनुथाः ॥ ४ ॥

This air casts down the clouds which restraining their waters cause draught and with tricks climb up and mount to heaven.

असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
सोमपा उत्तरो भवन् ॥ ५ ॥

Tnis air which protects herbacious plants and vegitation becoming more powerful scatters every side the group of distructive forces.

सू० ३० ॥ [ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः —जगती ॥]

HYMN 30

Seer-Varun ; Saryaharirva. ; Subject-matter-Indrah ; Metre,Jagati.

प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम् ।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु
हरिवर्पसं गिरः ॥ १ ॥

O Ruler, in the assembly of learned and pious men I praise your two horses, I ask for the glandness of yours who destroy the enemies and like water paurs things, with the men, to others in well manner. Let these praises touch the heart of you who become a good-looking form.

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हरिं हि योनिमभि ये समस्वरन् हिन्वन्तो हरी दिव्यं यथा सदः । आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत ॥ २ ॥

O people, you admire the man-power mighty ruler whom as the symbol of attraction they who like the good assembly praising his two impelling and dispelling forces praise, in the house of learned loudly admire and like the cows satisfy with the provision of men.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः । द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे ॥ ३ ॥

The weapon of this king which is made of iron is golden-hued and the dispeller of foes. This very good weapon in his hands looks very nice. This weapon of him is full of power and fame, good speed and the destroyer of the arrogance for men. In the king all forms are made to shine.

दिवि न केतुरधि धायि हर्यतो विव्यचद् वज्रो हरितो न रंह्या । तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः ॥ ४ ॥

Like the flag unfurled in the sky the good-looking king is established on the administration of subjects. His weapon with speed spreads in various regions like sun. That his iron weapon which is lion, mouthed smiles the snake-like foe-man. This becomes the preserver of man and infamer of thousands.

त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः । त्वं हर्यसि तव विश्वमुक्थ्य१मसामि राधो हरिजात हर्यतम् ॥ ५ ॥

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O ruler, you are as brilliant as sun. You praised by the performers of Yajna endowed with perfect knowledge, you are loved as you alone. You like all. O prominent one among all the men, all the desirable praisewrothy inexhaustible wealth is yours and of yours only.

सू० ३१ ॥ [ऋषि:—वरु: सर्वहरिर्वा ॥ देवता—इन्द्र: ॥ छन्द:—जगती ॥]

HYMN 31

Seer—Varuh Sarvaharirve. Subject-matter-Indrah. Metre-Jagati.

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी ।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा
हरयो दधन्विरे ॥ १ ॥

These two dear *Hari*, the mind and organic structure (which acept the objective world into them through cognition and affection) carry Indra, the soule which bear organ of speech (vajri), which enjoys the worldly happiness and which is praiseworthy in the body (Ratha) for its satisfaction. The men of genial temprament arrange many preparation for this soul which cherilshes all hopes.

अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन् हरयो हरी तुरा ।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य
कामं हरिवन्तमानशे ॥ २ ॥

Harayah, the vital airs which activate all the organs for fulfilling the wishes of soul put the swift mind and organic structure into action for this permanent soul and entirely preserve both of them. He who through these swift vital airs attains delight, gains the fulfilment of this soul's desire enriched with heroes and men.

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हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत ।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा
दुरिता पारिषद्धरी ॥ ३ ॥

This soul which sleeps in the vital airs and body, which possesses luminous rays of innate knowledge, which assumes iron in the body who is the preserver of organs become strong in protecting the movements of body. This soul abiding in the powers through swift and quick vital airs and organs with courage and venture over-comes all the troubles.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः ।
प्र यत् कृते चमसे मर्मृजद्धरी पीत्वा
मदस्य हर्यतस्यान्धसः ॥ ४ ॥

It is this soul the beautiful chin of which moves like ladle (which drops ghee in the Yajna fire). This for the sake of strength or vigour destroys diseasing and reducing tendencies. When the dish is arranged this soul drinking the palatable delight-giving drink and food makes pure its strength and energy.

उत स्म सद्म हर्यतस्य पस्त्यो३रत्यो न वाजं
हरिवाँ अचिक्रदत् । मही चिद्धि धिषणाहर्यदोजसा
बृहद् वयो दधिषे हर्यतश्चिदा ॥ ५ ॥

The body of this soul which is the home of the organic and vital system calls for the grain as the horse carrying man which is for grain-food. The great intellectual power likes its objects with great vigour. This luminous soul acquires great power and maintenance.

सू० ३२ ॥ [ऋषिः—बरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ जगती] २, ३ त्रिष्टुप् ॥

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HYMO 32

Seer—Varu sarvaherirva. Subject-matter-Indrah. Metre-1 Jagati 2-3 Tristup.

आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्।
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय ॥ १ ॥

O learned man, you with your great power comprehending the earth and heaven attain new and upto date knowledge. O intellectual one, please lay open the beautiful home of learning for the man of initiative (surva Harayu).

आ त्वा हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र ।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन् यज्ञं
सधमादे दशोणिम् ॥ २ ॥

O learned man, the requests of the people carry you on chariot near them. You have beautiful chins and are dear to all. You comeing to our Yajna which spreads in ten regions and our gathering drink sweet juice presented to you.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते ।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर
आ वृषस्व ॥ ३ ॥

O possessor of all intellectual powers (Harivah), please guard previously acquired intellectual attainments and this constructive act is only yours. Yoy accept this sweet juice of herbacious plant and pour this strengthening juice in your belly.

सू० ३३ ॥ ऋषिः—अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 33

Seer—Astakah. Subject-matter-Indrah. Metre-Tristup.

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अप्सु धूतस्यं हरिवः पिबेह नृभिः सुतस्यं जठरं पृणस्व ।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व
मदंमुक्थवाहः ॥ १ ॥

O ruler, you are endowed with man powers (Harivah) You drink here the juice crushed by the men and pured the water and fill your belly. O receiver of praises! you enhance your satisfaction by these juices which the men of respect mixed for you.

प्रोग्रां पीतिं वृष्णं इयर्मि सत्यां प्रयै सुतस्यं हर्यश्व तुभ्यम् ।
इन्द्र धेनाभिरिह मांदयस्व धीभिर्विश्वाभिः
शच्या गृणानः ॥ २ ॥

O possessor of strong horses for the progress of strong praised you I offer the true stronge draught prepared soma you by all the praises through thoughtful action make the people delighted with the speeches of vedic knowledge.

ऊती शचीवस्तवं वीर्येण वयो दधाना उशिजं ऋतज्ञाः ।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः
सधमाद्यासः ॥ ३ ॥

3. wise ruler, by your protection and powers enlightened men knowing the law eternal, having offspring, taking delight in assembly of men possessing grain and adoring and praying God, live in home.

सू० ३४ ॥ ऋषिः— गृत्समदः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 34

Seer—Gritsamadah. Subject-matter-Indrah. Mettre-Tristup.

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् ।
यस्य शुष्माद् रोदसी अभ्यसेतां नृम्णस्य मह्ना
स जनास इन्द्रः ॥ १ ॥

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He, who manifest as first intelligent wonderous power through His wisdom embellishes the luminous objects (like the sun, moon etc.) and before whose power and greatness of the prowess the earth and heaven tremble—O men, is Indrah, Almighty Divinity.

यः पृथिवीं व्यथमानामदृंहद् यः पर्वतान् प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्
स जनास इन्द्रः ॥ २ ॥

He who establishes fast and firm the staggering earth, who set at rest the agitated mountains, who measures out the vast firmament and supports, the heaven—O men, is Indra, Almighty Divinity.

यो हत्वाहिमरिणात् सप्त सिन्धून् यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु
स जनास इन्द्रः ॥ ३ ॥

He—who pervading the cloud brings into flow the seven water-streams, who removing the darkness of *Vala* the cloud releases the rays of sun, who creates fire (lightning) within clonds and who is dispeller of all obstacles in wordly battles O men, is Indra.

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँल्लक्षमाददर्यः पुष्टानि
स जनास इन्द्रः ॥ ४ ॥

He-by whom all these worlds are made to move, who in the sky casts down the over-whelming cloud, who like the victorious gambler gathering his winnings being the master of all controls the perceptible universe and gives nourishing means to all, O men, is Indrah.

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

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सो अर्यः पुष्टीर्विजइवा मिनाति श्रदस्मै धत्त
स जनास इन्द्रः ॥ ५ ॥

He—about whom, the tremendous one they ask, where is He? and verily some say of Him He is not, He in fact like a skilled master or business-man measure and counts all the supporting factors of the universe and let all of you cherish yours faith in Him—O men, is Indra.

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य
स जनास इन्द्रः ॥ ६ ॥

He-who is giver of initiative to wealthy man and the weak, of priest, of suppliant singing praises and prayers, who is guardian of learned man endowed with mystric power, and who is the object of worship for the man who has atained height of trance-O men, is Indra.

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य
विश्वे रथासः । यः सूर्यं य उषसं जजान
यो अपां नेता स जनास इन्द्रः ॥ ७ ॥

He—under whose excellent control are the horses, under whose control flourish the bouvine species, under whose control are the groups of cosmic objects, under whose supreme power remain all these bodies, who begets the sun, who begets the dawn and who is the leader of the worldly subjects—O men, is Indra.

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते
स जनास इन्द्रः ॥ ८ ॥

He—to whom both the parties in close encounter cry, to whom cry foe against foe, the weaker and stronger, whom

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two men mounting on the same charitt invoke and whom each invokes in his favour—O men, is Indra.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्
स जनास इन्द्रः ॥ ९ ॥

He—without whom men do not conquer. whom fighting warriors invoke for succour, who become the measurement of the universe and who is the mover of unmoved—O man is Indra.

यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता
स जनास इन्द्रः ॥ १० ॥

He—who by his power of dispersing justice always pnnishes them who have committed great sins and do not know their consequences, who does give courage to him who indulg not in bad actions and who is the dispeller of cloud—O men, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं
स जनास इन्द्रः ॥ ११ ॥

He—who in the Year (Sharadi) of draught when even begging marred (chatvarinshyam) discovers the water abiding in the clouds and who over powers the cloud which catches vigour floats in the sky and rends the draught, O men is Indra.

यः शम्बरं पर्यतरत् कसीभियोऽचारुकास्नापिबत् सुतस्य ।
अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत्
स जनास इन्द्रः ॥ १२ ॥

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He—who through His moving forces (Kasi) makes the cloud float, who with his permanent refulgence preserve tne created world and who is whose (his own) control even inside the mountain supports the man doing pious deeds and other people O men, is Indra.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद् वज्रबाहुर्द्यामारोहन्तं
स जनास इन्द्रः ॥ १३ ॥

He—who for the sake of exchange of thought and expression makes seven cases of the grammatical operation of language, who like the sun possessing seven beams is the pourer happiness and is mighty. who holding thuuder-bolt in ihe cloud and atmospheric wind under His control moves the cloud (Rauhinam) mounting in the sky hither and thither O men, is Indira.

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः
स जनास इन्द्रः ॥ १४ ॥

He—before whom, this one bow down the heaven and earth from whosc, this ones' own strength even clouds tremble, who is the preserver of this world, all-pervading holding thunder in cloud and atmosphere and who bears powers of holding and supporting as strong as elctricity—O men is Indra.

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः
स जनास इन्द्रः ॥ १५ ॥

He—who guards the man performing Yajna, who guards him who cooks the cereals etc. for Yajna, who favours him with aid who praises and prays him, who protect with his succour to him who resorts to industry, to whom belongs this Vedic speach and knowledge providing with growth, to

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whom this world owes and to whom appertains this worldy wealh.——O men, is Indra.

जातो व्यख्यत् पित्रोरुपस्थे भुवो न वेद जनितुः परस्य ।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां
स जनास इन्द्रः ॥ १६ ॥

As a born child manifests his activities in the lap of mother and father, he does not know his mother and father who is other than her (the mother) so Divine power manifest in the midst of heaven and earth makes all the worlds manifest in but does not have and even know His Mother and father (as He is eternal and unbigotten) and father and mother of all without being fathered and mothered, who being adored by learned he, O men, is Indra.

यः सोमकामो हर्यश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा ।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः
स जनास इन्द्रः ॥ १७ ॥

He—who desires the emergence of world, who is pervading the men, who is inspire of good spirit, from whom all the living creatures tremble; who over powess cloud, cousing waters in its fold, who dispels the cloud causing droughts and who is the sole hero—O men, is Indra.

यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दर्षि
स किलासि सत्यः । वयं त इन्द्र विश्वह प्रियासः
सुवीरासो विदथमा वदेम ॥ १८ ॥

That you, O Almighty God, are surely true and strong (Dudhra) one who gives grain and knowledge to him who performs Yajna and who cooks *Purodasha* etc. O Lord, we are evermore, your friends may we blessed with good heros adore and describe you in assmbly of men.

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सू० ३५ ॥ ऋषिः—नोधाः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

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HYMN 35

Seer-Nodhah. Subject-matter-Indrah. Metre-Tristup

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

I offer my thoughtful adoration and most favourable praises like grain to deservsing one, to Almighty God alone who is strong destroyer, of obstacles, exalted, possessing unsurpassing energy and who deserves quite appropriate eulogiuems.

अस्मा इदु प्रयंइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये
धियो मर्जयन्त ॥ २ ॥

O learned man, you present likely acceptable prayer resembling the grain of food choice to this Almighty Divinity alone to whom I offer befitting prayer for removal of inderances. Let the people purify their deeds through conscience, mind and spirit for the attainment of this eternal master of the universe.

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

To This Almighty Divinity alone I offer with my lips the suitable pleasant eulogy aud for magnifying His glories. I with adorations befitting and agreeable praise Him who is most exalted one and inspirer of good intent and precept.

अस्मा इदु स्तोमं स हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

To this Almighty Divinity alone who its all knowledge and worthy of praises I offer now my suitable all-impelling adoring song and praisef as carpenter faishion the chariot to gain corn through it.

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अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥ ५ ॥

I, for gaining corn and frame with my tougue pronounce the prayer to exalt him, this Almighty God who is brave, benevolent, praiseworthy and dissipator of the group o; worldly objects (ih the time of dissolution) as people yoke the horse.

अस्मा इदु त्वष्टा तक्षद् वज्रं स्वपस्तमं स्वर्यं१ रणाय ।
वृत्रस्य चिद् विदद् येन मर्म तुजन्नीशानस्तुजता
कियेधाः ॥ ६ ॥

For this Almighty Divinity alone Tvastar, the sun, for fithting the battle sharpens or fashions inflaming and most effective thunder through which destructive one becoming powerful and possessing various strength piercing the vital part of *Vritya* the cloud and obtain rain.

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवांचार्वन्ना ।
मुषायद् विष्णुः पचतं सहीयान् विध्यद् वराहं
तिरो अद्रिमस्ता ॥ ७ ॥

Only under this creating powers 'of God's operations the sun always drinking great powerful drink of herbs and the nice corns and stealing the substances under process of ripening, becoming powerful and huriing the thunder-bolt pierces through the *Varah*, cloud whose feeder is water.

अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य
ते महिमानं परि ष्टः ॥ ८ ॥

Verily these Vedic speeches or verses which preserve the mysterious knowledge spread the praise for Almighty God in the matter of the slaughter of the clouds. He, the Almighty Lord has encompassed the vast heavn and the earth and these two can not exceed the greatness of this Lord.

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अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो
ववक्षे रणाय ॥ ९ ॥

His magnitude surpasses the magnitude of heaven, earth and middle regien. The supreme Almighty God being praised by all iike a good hero who has good foe-man for encounter, brings evey thing in His control (DAME)

अस्येदेव शवसा शुषन्तं वि वृश्चद् वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो
दावने सचेताः ॥ १० ॥

Through His (Gods') power the sun with thunder-bolt smites *Vritra*, the eloud which dries up waters and for the sake of grain-erop and for giving pleasure to all, becoming alert releases the rays hidden like cows desiring succour.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण सीमयच्छत् ।
ईशानकृद् दाशुषे दशस्यन् तुर्वीतये
गाधं तुर्वणिः कः ॥ ११ ॥

Through the power of this alone the rivers play their roles as only He through his bolt makes them abiding. He, swift in pervasiveness and efficient in making sun and fire giving gift to man of munificance makes the ford or bottom for the thing of swift motion.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥

O Almighty God, you administering the worldly affairs, pervading every thing with swifteness and possesing many powers, use the thunder-bolt only against this *Vritrah*, the cloud. You desiring rain-pours for the flow of waters rend its joints like the joint of ground with oblique bolt.

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अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो
निरिणाति शत्रून् ॥ १३ ॥

O man, you the praiseworthy one praise with praising adorations the exploits of swiftly pervading God which are performed with perfeet wisdom. When He for pervading all eontinues exertion, destroys those clouds, which are the enemies of rain going forward unchecked.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्
वीर्याय नोधाः ॥ १४ ॥

Through His terror are held mountains fast and form and firm and the sun and the earth through the terror of creator tremble. The man who adores prasing His protection always become able to win strength.

अस्मा इदु त्यदनु दाय्येषामेको यद्वव्ने भूरेरीशानः ।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥ १५ ॥

That thing of all these are which the only master of many powers asks for is given to him. The All-power God guards that active englightende man (Sushvim Etasham) who resorts to persevrance on the rise of sun which possesses the rays transmitting light.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू
धियावसुर्जगम्यात् ॥ १६ ॥

O Almighty God' you yoke the sun, moon etc. in the wheel of crertion cycle, The moste earnest devotees (Gotamah) perform suitable praises for you at morning. You give them knowledge endowed with various branches of learning. The man of wisdom and action may attain it direct.

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सू० ३६ ॥ ऋषिः—भरद्वाजः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 36

Seer—Bharadvajah. Subjet-matter—Indrah. Metre-Tristup.

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः
सत्वा पुरुमायः सहस्वान् ॥ १ ॥

I glorify with these adorations that Indra, Almighty God who is alone adorable God of men, who is strong, full of inviogorating qualties, true, mighty, over-powring and is known maniscient (Purumayah).

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः
शविष्ठम् ॥ २ ॥

Like the seven orangs of internal and external cognition our fore-fathers having perfect under standing and observing up to-date courtesies pray and praise that Almighty God who is the possessor of pervasive excellence, who makes the people cross over difficulties, who is as pure in his nature as the eletrcity hauing its place in the clouds, who has unviolable command, and who is very strong in geneus and intelligence.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान् तमा भर
हरिवो मादयध्यै ॥ ३ ॥

We, for obtaining this wealth full of grain, enriched with many heroes and men ask Indra, the Almighty God who is exalted, ever mature and the master of luminous worlds. O man of swift understanding you, for attaining satisfaction attain him. .

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तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र
कस्ते भागः किं वयो दुध्र खिद्वः
पुरुहूत पुरूवसोऽसुरघ्नः ॥ ४ ॥

O Almighty God, you are praised by all, strong, subduing one, possessor of plentiful wealth and dispeller of bed ivilment. You please, declar us if your devotees in previous time have attained your happiness, what is your inherent power (Bhaga) and what is vital role.

तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे
नक्षते तुम्रमच्छ ॥ ५ ॥

The learned man, whose always active powerful voiee seeking the favour of Almighty who is the possesor of thunder (Vajrah) and who is present in the universe (Ratha) desires to invoke Him who is swift in grasping, swift in action and the giver of swift power attain Him who is the All-pervading.

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद् वीडिता स्वोजो रुजो
वि दृढा धृषता विरप्शिन् ॥ ६ ॥

O self-powered and self-refulgent, moritorioys Almighty God, you through your direct skill and Parvata, the thunder-bold which is as swift mind, render into pieces the clouds which do not tend to pour, which are strong and firm.

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत् परितंसयध्यै ।
स नो वक्षदनिमानः सुवह्मेन्द्रो
विश्वान्यति दुर्गहाणि ॥ ७ ॥

O men for your sake we adore eternal powerful Almighty God with newly fashiened adoration in the pre-planned way.

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He the supreme Infinite one make us overcome all the difficulties.

आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन् विश्वतः शोचिषा तान् ब्रह्मद्विषे
शोचय क्षामपश्च ॥ ८ ॥

O Powerful Almighty God, you illuminate the things of earth, heaven and mid-region, you please burn all those calamities (which fall on creatures) with your inflaming refulgence and burn out stability and activity of the man who is antagonist of knowledge and who always acts agains' good things.

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा
अजुर्य दयसे वि मायाः ॥ ९ ॥

O Unending Almithty God, you are sharpsighted and you become the master of the man and the world celestial and earthly. O Lord, please give energy (Vajra) in my right hand, give all kinds of wisdom to me.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो
वज्रिन्त्सुतुका नाहुषाणि ॥ १० ॥

O Almighty God, O master of thunder, you, for destroying our internal enemies make us equipped with that firm flourishing inexhaustible prosperity through which you make the wealth (Vritrani) haviug no proper use of munifieence good and noble and the wealth concerned with men flourishing.

स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि
तूयमा मद्र्यद्रिक ॥ ११ ॥

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O invoked by all. O creator of all, O Excellent Lord, that you, please come to us with that surpassing powers which are acceptable by all and to which neither the man deprived of meritorious qualities may have and nor the man absorved in carnal adventures may possess. O Lord, you having your merciful eyes upon us come to us with them.

सू० ३७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 37

Seer —Vasisthah. Subject- Matter- Indrah. Metre-Tristup.

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि
सुष्वितराय वेदः ॥ १ ॥

He who is dreadful like a bull of pointed horns rules all the people alone and He is that who gives the benevolent man the wealth of the house belonging to man who is a habitue miser.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये ।
दासं यच्छुष्णं कुयवं न्यस्मा अरन्धय
आर्जुनेयाय शिक्षन् ॥ २ ॥

O ruling King, you serving him by yourself, at the time in the battle protect the men who holds the thundering weapon and as for the sake of this man who is perfect in knowledge (Arjvneya) you punishing him take into your control the man destorying goods acts, expleiter of the people and the man bad company.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम् ।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम् ॥ ३ ॥

O crusher of the foe-men, you through your bold action and with all your aids, guard man who offer oblations in Yajna

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and is giver of nice gifts (Vihavyam Sudasm). You protect, in aequirement of land and the battle of foes, the man who smites away a large number of foe-men and who creates fear among the wickeds and the protector of people.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि ।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु ॥ ४ ॥

O king, you possess the real spirit of leader and you are as swift as the wind. You with in the Yajna destroy many obstacles. You, for protection of 'Dabhiti' the man striking foes make dacoit, the men consuming others mony, the man creating fear in the people, dead sleep for ever with suitable weapon.

तव च्यौत्नानि वज्रहस्त तानि नव यत् पुरो नवतिं च सद्यः ।
निवेशने शततमाविवेषीरहं च वृत्रं नमुचिमुताहन् ॥ ५ ॥

O King, you have your fatal weapon in your hand. Yours are those very powers through which you at once, make forceful entry in ninety nine forts and the camp, the hundred thcy one and stay the wicked and the man binding others.

सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि
पुरुशाक वाजम् ॥ ६ ॥

O mighty ruler, those of your protections in case of the benevolent person who has attained what is to be attained and who is very generous are available for ever. O vigorous one, for you strong I emply two strong men (as two guards). Let the people attain vigour and various kinds of wealth.

मा ते अस्यां सहसावन् परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरूथैस्तव प्रियासः
सूरिषु स्याम ॥ ७ ॥

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O King, possessor of spirit, you have the power of men. Let us not come as offenders in the presence of yours by braking command comitting sin. You protect us through the groups of man who are not wicked and may we be your favourites among the learned men.

प्रियास इत् ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

O Wealthy King, we people who are your friends be your favourites in concordance and prosper under your protection, You performing the daring act persuade the man controlling violence, the man of perseverance for the man who is guardian of guests.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणीँरदाशन्नस्मान् वृणीष्व
युज्याय तस्मै ॥ ९ ॥

O master of wealth, you elect for the good dealing those of us who are the pronouncers of Vedic verses and in your praise shout the songs of praise and on your calls do the various dealings of business.

एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा
च शूरोऽविता च नृणाम् ॥ १० ॥

O mighty king you are most excellent leader of all the presonalities. These groups of people concerned with us give wealth to you. You brave one in the battle for the slaughter of enemies, become the well-wishing friend of these men and also become their guardian.

नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व ।
उप नो वाजान् मिमीह्युप स्तीन् यूयं
पात स्वस्तिभिः सदा नः ॥ ११ ॥

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O heroic ruler, you giving inducement to people (Stavamanah) enriched with grains wisdom, in full security become stronger in body. You give us wealth and accommodation. O Ye learned men, you guard us evermore with blessings.

सू० ३८ ॥ ऋषिः—१-३ इरिम्बिठिः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः छन्दः—गायत्री ॥

HYMN 38

Seer—1-3 Irimbithih; 4-6 Madhuchchhandah. Subject -matter -Indrah. Metre- Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

O mighty ruler, for you we prepare the drink of herbacious plants, you come and drink this and sit on this seat (made of grass offcred by us.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

O mighty ruler, Hari, the two men (priest and minister) having the knowledge of carrying out government and radiiant with glow lead you forward (in your work). You hear of our vedic hymn.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ३ ॥

O mighty ruler, we, the mystics having the knowledge of Brahman, the Supreme Being, and blessed with offspring call and praise you, the drinker, of Soma, the juice of plants.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ४ ॥

The admirers praiser praise well the mighty ruler. The voices of their admirers ...

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इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

The mighty ruler, brilliant with lustres holding fatal weapon is the coordinator of two men, the priest and minister who cooperate each other and are the spokesman.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत् ॥ ६ ॥

The mighty ruler for large vision and vista raiases to an excellent rank a man of greater impulse (Surya) and inspires the respected one with voices of advice.

सू० ३६ ॥ ऋषिः—१ मधुच्छन्दाः, २-५ गोषूक्त्यश्वसूक्तिनौ ॥ देवता – इन्द्रः ॥ छन्दः—गायत्री ॥

HYMEN 39

Seer—Madhuchchhandah / 2-5 Gosuktyshvasuktinau. Subject- matter, Indrah; Meter- Gayatri

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥ १ ॥

O men, for you people we invok Almighty God who maintains His supremacy over all. May he alone be our gurd.

व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।
इन्द्रो यदभिनद् वलम् ॥ २ ॥

When Almighty Divinity pierces the overcasting cloud spreads the mid-region in the delight of Soma, vital vigour which shines throughout.

उद् गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः ।
अर्वाञ्चं नुनुदे वलम् ॥ ३ ॥

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Almighty God making the hidden rays mainfest for inflaming firs of atmosphere cast down the cloudy darkness

इन्द्रेण रोचना दिवो दृढानि दृंहितानि च ।
स्थिराणि न पराणुदे ॥ ४ ॥

The luminous bodies or wonderous worlds are established and held firm by Almighty God. They so supported never deviate from their places and courses.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥ ५ ॥

O Almighty God, your strength (Stoma) moving the worlds like water wave continuosly excesds in strength and Your pleasant opearations become manifest to all.

सू० ४० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रः; ३ मरुतः ॥
छन्दः—गायत्री ॥

HYMN 40

Seer—Madhuchchhandah. Subject-matter-1-2 Indrath 3 Maruth. Metre Gayatri

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ १ ॥

O man, you having your unity with God fearless seem to be very good. O Ye meditatior and devotee,you both possessing equal splendour please the people.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ २ ॥

The mighty Sun (Makha) with unfallible brilliant pleasant rays groups or celestial bodies extol the glory of Almighty God.

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आदहं स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥ ३ ॥

Maruts, the souls in accordance with Suadham, the fruit of previous possessing mundane desire (Nam) again come in life (birth) through mothers womb.

सू० ४१ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 41

Seer—Gotamah. Subject—matter–Indrah. Metre-Gayatri.

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः ।
जघान नवतीर्नव ॥ १ ॥

Indrah, the sun unsurpassed, with the movements of Dadhyan, the thunder destroys the clouds as number nine crosses over all the numbers multipied by nine till ninety.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद् विदच्छर्यणावति ॥ २ ॥

The sun liking Shirah, the top point of *Ashva*, the electricity which abides hidden in clouds finds in middle region.

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।
इत्था चन्द्रमसो गृहे ॥ ३ ॥

Thus the learned ones recognise the essential form of the rays of sun in the mansion of moon (The sunrays known as sushumna shines in the moon).

सू० ४२ ॥ ऋषिः—कुरुस्तुतिः (?, कुरुसुतिः) ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 42

Seer—Kurustutih. (Kurusutih). Subject-matter-Indrah. Metre-Gayatri.

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वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् ।
इन्द्रात् परि तन्वं ममे ॥ १ ॥

I, the seer measure out (receive) the speech which has eight cases (7 cases inclunding vacative case as eighth) and which bears nine branches of knowledge (Phonetic application of Mantras in ritualstic procedures; grammar, etymology; science of metres, Astranomy; six science of sentence, logic and philosophy and is very flexible and comprehensive from Almighty God.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।
इन्द्र यद् दस्युहाभवः ॥ २ ॥

O Almighty God, As you become the killer of dry clouds both the heaven and earth become powerful under your effort of attraction.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः ।
सोममिन्द्र चमू सुतम् ॥ ३ ॥

O Almighty God, like a man who drinking juice of *Soma* pressed shakes his jaws so you with your power lifting them in space shake the sun and earth.

सू० ४३ ॥ ऋषिः—त्रिशोकः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 43

Seer—Trishokah; Subject—matter—Indrah. Metre-Gayatri.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।
वसु स्पार्हं तदा भर ॥ १ ॥

O Almighty ruler, you smite our foes attacking us and drive all the enemies away. Bring the desired wealth to us.

यद् वीळाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम् ।
वसु स्पार्हं तदा भर ॥ २ ॥

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O mighty ruler. you bring to me that desired wealth which has been concealed in firm place which in army is protection and which in the prcipice.

यस्यं ते विश्वमानुषो भूरेर्दत्तस्य वेदति ।
वसुं स्पार्हं तदा भर ॥ ३ ॥

O Indrah (the mighty ruler) bring to us that desired wealth of which plentiful given by you the men of world recognize.

सू०४४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 44

Seer—Irimbithih. Subject—matter—Indrah. Metre-Gayatri.

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।
नरं नृषाहं मंहिष्ठम् ॥ १ ॥

O men, you with praise songs adore the adorable Almighty God who is the Supreme Ruler of all mankind, leader of all controller of all men and exacted one.

यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या ।
अपामवो न समुद्रे ॥ २ ॥

The Almighty Divinity is He to whom all the praise songs full of admirations go as the current of waters go to sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम् ।
महो वाजिनं सनिभ्यः ॥ ३ ॥

I, for His great gifts serve with invocation the Almighty God who is the supreme ruler who is successful in the preservation of world and is powerful.

सू०४५ ॥ ऋषिः—शुनःशेपो देवरातापरनामा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 45

Seer-Shunahshepah. Devarataparnama. Subject-matter -Indrah. Metre-Gayatri.

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अयमु ते समतसि कपोतइव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥ १ ॥

O mighty ruler, this man is yours. You draw him nearer as the dove goes near his mate. You care for my prayers.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥ २ ॥

O master of wealth, O dissiminator of learnings (Girvahah), O bold one, the praise of you whose power is pleasantly true, is due.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ ३ ॥

O mighty ruler, O lord of hundred powers, you stand up for our protection in this battle and let us agree in others too.

सू०४६ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 46

Seer—Irimbithah. Subject-matter—Indrah ; Metre-Gayatri.

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु ।
सासह्वांसं युधामित्रान् ॥ १ ॥

May we get (as our ruler) the man who leads towards gain of prosperity, who sende light to lead all powers in the battles and who quels the foe-men by fighting them.

स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः ।
इन्द्रो विश्वा अति द्विषः ॥ २ ॥

This mighty ruler who is saviour praised by many leads us to cross over the difficulties as a boat-man comfortably sails the passengers over river. He carries us away from enemies.

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स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च ।
अच्छा च नः सुम्नं नेषि ॥ ३ ॥

O mighty ruler, you honour us with wealth and lead us further by good path. You show us path to gain prosperity easily.

सू० ४७ ॥ ऋषिः—१-३ सुकक्षः; ४-६, १०-१२मधुच्छन्दाः; ७-९ इरिम्बिठिः; १३-२१ प्रस्कण्वः ॥ देवता—१-१२ इन्द्रः; १३-२१ सूर्यः ॥ छन्दः—गायत्री ॥

HYMN 47

Seer-1-3 Sukakshah; 4-6, 10-12 Madhuchchhandah; 7-9 Irimbithih; 12-21 Praskanva ; Subject-matter-1-12 Indrah ; 13-21 Suryah, Metre-Gayatri.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।
स वृषा वृषभो भुवत् ॥ १ ॥

We praise the strength of Almighty God to dispel great darkness of ignorance. He is vigorous and the pourer of wealth.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।
द्युम्नी श्लोकी स सोम्यः ॥ २ ॥

The Almighty God is deemed to be the giver of all gifts. He is most powerful and He rests in blessedness. He is master of wealth, symbol of all respect and endowed with generous qualities.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।
ववक्ष ऋष्वो अस्तृतः ॥ ३ ॥

He is endowed with all powers like the bolt accompanied by thundering voice. He is vigorous, invincible, imperishable and propellant force. He holds the world.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ४ ॥

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The invokers and supplicators sing the song of Almighty God through the verses of prayers. The vedic speeches praise the Almighty God.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ५ ॥

God Almighty is the holder of thunder-bolt and He is self-refulgent. He maintaise the co-ordination between two co-operating forces (the electricity and air) which unite the speed.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत् ॥ ६ ॥

God Almighty for the sake of vast visibility lifted up the sun to the heavenly region. He moves the cloud with the motions of air.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ ७ ॥

O God Almighty, you pervade everything. We perform Yajna. You protect this creation (Soma). You rest in my heart (Varhi).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ ८ ॥

O God Almighty, may two men (Hari) celebrated with spiritual knowledge and intention (the mystic and man of austerity) and who are illumined with rays of internal spirit attain you in their hearts. You hear my invocations and prayers.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।
सुतावन्तो हवामहे ॥ ९ ॥

We, the master of the vedic learnings, endowed with the attainments of mysticism (Yajna sominah) and blessed with children, invoke you, the guardian of knowledge.

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युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ १० ॥

The men of firm understanding (Tasthusah) unite them with God Almighty who is great, self-refulgent and all-pervading. The luminous bodies shines in the sky.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ ११ ॥

The cosmic forces harness in the Ratha, the beautiful world of the Almighty God two *Hari*, the electricity and Air which are splendid, wonderful, unchecked, possessed of various powers and the carriers of men and things,

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ १२ ॥

O God Almighty, you giving light of knowledge to world deprived of knowledge making form in the world which remains primarily formless manifest your self through the illuminating powers.

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १३ ॥

The cosmic objects like flags bring in to vision of all that All-impelling God, who is wonderful and revealer of vedic knowledge.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ १४ ॥

For the All-beholding, All-impelling Lord the constellation pass away with nights like the thieves.

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥ १५ ॥

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The luminous rays giving His trace to the people are seen like the burning flames of fire.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचन ॥ १६ ॥

O All-impelling God. you are very swift saviour and the illuminator of light. You illumine all the universe.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्वर्दृशे ॥ १७ ॥

O-All-impelling God, you manifest your powers in the cosmic order direct to the luminous bodies and the subjects of enlightened persons and straight to the mankind and straight to the world for showing the happiness and light.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ १८ ॥

O Ever-pure one, O Meritorious one, you behold the active man throughout mankind with that of your seeing power through which you see everything.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ १९ ॥

O All-impelling God, you making the day with night and beholding all the created worlds pervade heaven and spreading worlds.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २० ॥

O All-impelling God, O Divine power, the seven rays carry in your (Tva) world (Ratha) woundrous light of luminous rays.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ २१ ॥

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The All-impelling God yokes seven elements (Resolution, differentiation and five rare Tanmatras known as prakriti vikritis) in this beautiful *Ratha*, the world. These maintain the continuity of this (Naptryah),. With these and with His schemcs He pervades it.

सू० ४८ ॥ [ऋषिः—१-३ (?); ४-६ उपरिबभ्रवः सार्पराज्ञी वा ॥ देवता—१-३ (?); ४-६ गौः ॥ छन्दः—गायत्री ॥]

HYMN 48

Seer—1-3 (?); 4-6 Uparibabhravah; Sarparajniva. Subject-matter-1-3 (?); -6 Gauh. Metre-Gayatri.

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः ।
अभि वत्सं न धेनवः ॥ १ ॥

The voices of prayers spreading in all directions and pouring the flow of vital strength like cows towards their calf reach God Almighty.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः ।
जातं जात्रीर्यथा हृदा ॥ २ ॥

As the mothers embrace their born child by heart, so those pure, perfect (in meaning) touching prayers with vital strength reach the Almighty God.

वज्रापवसाध्यः कीर्तिर्म्रियमाणमावहन् ।
मह्यमायुर्घृतं पयः ॥ ३ ॥

The fame which is to be attained through strength and vigour (Vajra) and the purities should bring corn (Ayuh) ghee and milk to me kill the time I am to die.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ ४ ॥

This sun rotating on axis revolving (the earth) moves taking the atmosphere and earth and spreads its light.

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अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्व१: ॥ ५ ॥

As the expiration from breath the light of sun spreads in the world. This grand sun illuminates the space.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् ।
प्रति वस्तोरहर्द्युभिः ॥ ६ ॥

This sun shines throughout thirty Muhurtas and throughout the days. The speech (known as Sauri Vak) rest in it.

सू० ४९ ॥ [ऋषिः—१-३ (?); ४, ५ नोधाः; ६, ७ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१-३ गायत्री; ४-७ बार्हतः प्रगाथः (समा-बृहती +विषमा-सतोबृहती) ॥]

HYMN 49

Seer–1-3 (?); 4, 5 Nodhah; 6, 7Medhyatithih. Subject-matter-Indrah. Metre-1-3 Gayatri; 4-7 Varhatah Pragathah Sama Brihati-(Visama Satobrihati).

यच्छक्रा वाचमारुहन्नन्तरिक्षं सिषासथः ।
सं देवा अमदन् वृषा ॥ १ ॥

When the men endowed with spiritual power mount on the vedic speech or the syllabus Aum enter the internal space within their hearts. The vital airs and Vrisha, the soul enjoy pleasure.

शक्रो वाचमधृष्टायोरुवाचो अधृष्णुहि ।
मंहिष्ठ आ मदर्दिवि ॥ २ ॥

O man, you endowed with spiritual power grasp the meaning of vedic speech which is the speech of invincible highly praiseworthy God. Becoming great (in attainments) enjoy blessedness within the state of salvation.

शक्रो वाचमधृष्णुहि धामधर्मन् वि राजति ।
विमदन् बर्हिरासरन् ॥ ३ ॥

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O man, you endowed with spiritual power grasp vedic speech and knowledge as such a man alone may shine in the true knowledge of name, birth and locality (Dham Dharman) and enjoying the Divine happiness attain highest states of greatness (Varhi).

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ ४ ॥

O man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all trounles and who is the giver of happiness from His all-pervading power as the cows in the stall low to their calves.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥ ५ ॥

We ardently ask self-refulgent bounteous God who is covered with his might and like mountain is endowed with plentiful protective powers, for wealth full of corn, blessec with cows and brought in hundred fold and thousand fold.

तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥ ६ ॥

O Almighty God, I far the rememberance of previous birth's activities ask you for that favour and that knowledge through which you establish the man of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possessed inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥ ७ ॥

O Almighty God, that is the most powerful strength of yours through which you make the vast space and produce mighty waters therein. Even now and for ever, is unattainable that great power of which the whole world speacks loud.

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सू० ५० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 50

Seer—Medhyatithih. Subject-matter-Indrah. Metre-Barhtah Pragathah (Brihati Satobrihati).

कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः ।
नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥ १ ॥

How can a mortal being of recent world tell entirely the function, qualities and nature of God who gives force to the cycles of the creation? Did not the men describing His greatness and mighty power (in prayers) attain His happines ?

कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ २ ॥

How do the men adoring and translating in to action the righteousness attain you, O mighty God, who, the wise one among the persons enlightened, as a seer try to understand you through the process of reasoning? O master of all wealth when you attend the call of the man who performs Yajna. When you come to the devotee praying you?

सू० ५१ ॥ ऋषिः—१, २ प्रस्कण्वः; ३, ४ पुष्टिगुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (विषमा- बृहती+समा-सतोबृहती) ॥

HYMM 51

Seer—1, 2 Praskanvah; 3, 4 Pushtiguh. Subject-matter-Indrah. Metre-Barhatah Pragathah (Vishama-Brihati Sama Satobrihati).

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥ १ ॥

O man, you accept well-adoroable Almighty Divinity and worship Him as He is, He who is the Master of Yajnas and

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possessor of plentiful localities bestows for ever thousand-fold gift to the men praying Him.

शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥ २ ॥

Like the master of hundred hosts He with his surpassing power controls all and gives (Vritrani) the wealth for man of munificence. Like the moistures of cloud the gifts of this all-protecting one fulfils the desires of all.

प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥ ३ ॥

O man, worship eminent praiseworthy powerful God for attaining your desired ends. He delivers desired richness for the man resorting effort and for adorer in thousand ways.

शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ ४ ॥

The great desires or wills of this Alimighty God like the arms hundred points unsurpassed. He like clouds pours the things of enjoyments on the man who perform Yajna (Maghavanah) when the devotees like offsprings please Him with prayers.

सू० ५२ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 52

Seer—Medhyatithih. Subject- matter- Indrah. Metre -Brihati.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ १ ॥

O destroyer of intellectual darkness, we blessed with children and free form nescience and violence sit in communion of yours like the waters in the streams of clear place.

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स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिनः॑ ।
क॒दा सु॒तं तृ॑षा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ २ ॥

O All- abiding God the men adoring you call you in a lovely place in this created world. When will you like thirsty one come to devotee (Sutam) in his home as the thundring cloud which gives things of enjoyment.

कण्वे॑भिर्धृष्ण॒वा धृ॒षद्वाजं॑ दर्षि सह॒स्रिण॑म् ।
पि॒शङ्ग॑रूपं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ ३ ॥

O All-beholding All conquerring, Almighty God, you defeating the tendencies of ignorance by the learned men give thousand-fold powers. We ask you for yellow-metaled wealth enriched with cows.

सू० ५३ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 53

Seer—Medhyatithih. Subject matter-Indra-Metre Brihati.

क ईं॑ वेद सु॒ते सचा॒ पिब॑न्तं॒ कद्वयो॑ दधे ।
अ॒यं यः पुरो॑ विभि॒नत्त्योज॑सा मन्दा॒नः शि॒प्र्यन्ध॑सः ॥ १ ॥

who does know Almighty God protecting everything simulteneously in this world and what power, knowledge and support He does have ? This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissoultion (Andhash) demolishes the worlds.

दा॒ना मृ॒गो न वा॑र॒णः पु॑रु॒त्रा च॒रथं॑ दधे ।
नकि॑ष्ट्वा॒ नि य॑म॒दा सु॒ते ग॑मो म॒हाँश्च॑र॒स्योज॑सा ॥ २ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked O Lord, None in this world can check and bind you. You great one with your power pervade all and give persistence to all.

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य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ ३ ॥

If powerful God Almighty who is stronge, unconquered, firm and prepared for His wondrous feat accepts the prayer of devotee does not stand aloof but comes to him.

सू० ५४ ॥ ऋषिः—रेभः ॥ देवता—इन्द्रः ॥ छन्दः—१ अतिजगती; २, ३ उपरिष्टाद् बृहती ॥

HYMN 54

Seer—Rebhah. Subject-matter-Indrah. Metre-1, Atijagati; 2,3 Uparistad Brihati,

विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं
तवसं तरस्विनम् ॥ १ ॥

The people of the nation, united together for the sake of assuming the helm of affairs of administration make and declare as ruler the man who over-powers all the foeman, who is most compitent in dealing with the affair with his wisdom, who is able to kill the enemies, who is vigorous, powerful, strongest and quick (in decision).

समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥

When this man pledged with the security and progress of people becomes possessed with venture and means of succour the learned men call tnis mighty master of pleasure for drinking the juice of the plant.

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ३ ॥

O man, the man of learning who possess splendour and are freefrom all a deceits and swift in deeds and thought, who

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for your good can whisper the thing in ear bow down to the ruler who is the leader of country and the pourer of happiness with praises and vision.

सू०५५ ॥ ऋषिः—रेभः ॥ देवता—इन्द्रः ॥ छन्दः—[१ अति जगती; २, ३] बृहती ॥

HYMN 55

Seer—Rebhah. Subject-matter-Indrah. Metre-1- Atijagati; 2-3 Brihati.

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद् राये नो विश्वा
सुपथा कृणोतु वज्री ॥ १ ॥

I pray again and agian the God Almighty who always holds all the strength, unconqurable, adorable with praises and prayers, worshippable object of Yajna and who is pervading every-where. May he, the mighty one, make all our path's good for attainment of wealth.

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥ २ ॥

O Allmighty God, you are All-bless and the chief aim of Yajnas. You whatever thing give for Asuras, the fires of Yajnas strengthen this devotee of Yours and flourish them who are pledged with Yajnas.

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पणौ ॥ ३ ॥

O Almighty God, whatever inexhaustible praiseworthy wealth, cow and horse etc. you keep assigned to give please bestow upon that Yajmans who performs Yajna and gives remuneration to priests and not wicked hoarder.

सू० ५६ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः— त्रिष्टुप् (?; पङ्क्तिः) ॥

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HYMN 56

Seer—Gotamah. Subject-matter-Indrah. Metre-Tristup (?); Panktih,

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥ १ ॥

The mighty ruler who is the slayer of wickeds strengthens him power and fame with men. We call him in great battles or small battles. Let him guard us in conflicts.

असि हि वीर सेन्योऽसि भूरि परादुदिः ।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि
सुन्वते भूरि ते वसु ॥ २ ॥

O mighty ruler, you are bold and well-wisher of hosts. You vanquish the enemies many times. You strengthen even the feeble and give abundant riches of yours to Yajmana who performs Yajnas.

यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ
दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥

When wars stand afoot the wealth is given to the vanquisher of the enemies. You, O ruler, yoke the two horses which give satisfaction and delight to you. O mighty ruler, you attain happiness, and you attain satisfaction with riches. Please make us rich.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि
राय आ भर ॥ ४ ॥

He, righteous-hearted gives us the herd of cow on each occasion of pleasure. You gather the treasure of hundred

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sorts. You gave wealth with both hands and bring us all riches.

मादयस्व सुते सचा शवसे शूर राधसे ।
विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥ ५ ॥

O bold one, in this world for the gain of fame and respect you give delight to all togeather. We know you as the possessor of plentiful riches. We leave our all desires upon you. You become my protector,

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥ ६ ॥

O mighty ruler, All these man preserve for you all that is worthy of your choice. You, as master, know and be hold whatever is in the within of people. You, see the wealth of of those persons who do not offer gifts. You, please bring to us the wealth of their.

सू० ५७ ॥ ऋषिः—१-३ मधुच्छन्दाः; ४-७ विश्वामित्रः; ८-१० गृत्समदः; ११-१६ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१-६, ८-१० गायत्री; [७ अनुष्टुप्;] ११-१६ बृहती ॥

HYMN 57

Seer—1-3 Madhuchchhandah; 4-7 Vishvamitra; 8-10 Gritsamadah; 11-16 Medhyatithih. Subject-matter-Indrah. Metre- 1-6, 8-10 Gayatri (7Anustup;) 11-13 Brihati.

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥ १ ॥

Every day we call the king who is the doer of fair deeds to give us assistance as men praise a good cow to be given to him who milks

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उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद् रे॒वतो॒ मदः॑ ॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of juices of fruits plants etc. so you drink it. The pleasure of the rich one is the giver of cow, land etc.

अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुम॒तीना॑म्।
मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

शु॒ष्मिन्त॑मं न ऊ॒तये॑ द्यु॒म्निनं॑ पाहि॒ जागृ॑विम्।
इन्द्र॒ सोमं॑ शतक्रतो ॥ ४ ॥

O mighty king, you are the performer of hundred of Yajnas. For our protection you guard the bright, vigilent exceedingly strong Soma, the performer of Yajna.

इ॒न्द्रि॒याणि॑ शतक्रतो॒ या ते॒ जने॑षु प॒ञ्चसु॑।
इन्द्र॒ तानि॑ त॒ आ वृ॑णे ॥ ५ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (the four varnas and the 5th avarna) I claim for you.

अग॑न्निन्द्र॒ श्रवो॑ बृ॒हद् द्यु॒म्नं द॑धिष्व दु॒ष्टर॑म्।
उत् ते॒ शुष्मं॑ तिरामसि ॥ ६ ॥

O mighty ruler, you have gained great prominence attain splendid conspicuity unalienable and we perpetuate your strength.

अ॒र्वा॒वतो॑ न॒ आ ग॑ह्यथो॑ शक्र परा॒वतः॑।
उ॒ लो॒को यस्ते॑ अद्रिव॒ इन्द्रे॒ह तत॒ आ ग॑हि ॥ ७ ॥

O mighty praeseworthy King, you come to us from the place a near and from the place afar. Wherever is your residence come here from there.

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इन्द्रो अङ्ग महद् भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ ८ ॥

O people, the mighty king encounters many dangers and dispels them away as he is permanently firm man to act swift.

इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति नः पुरः ॥ ९ ॥

Let mighty ruler make us happy, let not eveil and offence follow after us and let there be grace in our front,

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् ।
जेता शत्रून् विचर्षणिः ॥ १० ॥

The mighty ruler is the watch and ward of the subjects, let make us secure from all the regions as he is ihe subduer of foes.

क ईं वेद सुते सचा पिबन्तं कद् वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥

Who does know Almighty God protecting everything simultaneously in this world and what power, knowledge and support He does have. This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissolution demolishes the world.

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महांश्चरस्योजसा ॥ १२ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked. O lord, none in this world can eheck and bind you. You great one with your power pervade all and give persistence to all.

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य उग्रः सन्ननिष्टृत स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

If powerful God Almighty who is strong, unconquered, firm and prepared for His wondrous feat accepts the prayers of devotee, does not stand aloof but comes to him.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ १४ ॥

O dispeller of intellectual darkness, we blessed with children and free from nescience and violence sit in communoin of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः॥ १५॥

O All-abiding God, the men adoring you call you in a lovely place in this created world. When will you, like thirsty one come to devotee (sutam) in his home as the thundering cloud which gives of enjoyment and support.

कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे ॥ १६ ॥

O All-beholding, All-conquering Almighty God you, defeating the tendencies of ignorance by the learned men, give thousand-fold powers. We ask you always for yellow-metaled wealth enriched with cows.

सू० ५८ ॥ ऋषिः—१, २ नृमेधः; ३, ४ भरद्वाजः ॥ देवता—१, २ इन्द्रः; ३, ४ सूर्यः ॥ छन्दः—बार्हतः; प्रगाथः (विषमा-बृहती+समा-सतोबृहती) ॥

HYMN 58

Seer—1, 2 Nrimedhah; 3-4 Bharadvajah. Subject-matter—1, 2 Indrah; 3, 4 Suryah. Metre-Barhatah Pragathah (Vishama Brihati Soma satobrihati).

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श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ १ ॥

O men, you like the rays which rest in sun enjoy all the wealth of Almighty God. We in the world created or to be created, obtatin the things with our perseverance like an assigned share.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति
मनो दानाय चोदयन् ॥ २ ॥

O people, you pray God who is munificent and whose power of giving gift is free from all blames. The gifts of Almighty God are auspicious. He does not ever bear any displeasure upon the desire of his devotee. He infuses in him the spirit of munificence.

बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥ ३ ॥

This sun is grand and this shining one is truly grand. Its grandeur is admired by all and verily this wonderful sun is great.

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४ ॥

This sun is great through its prominence. This illuminating sun is ever-more great. By greatness this is the vital celestial body and pre-existent among celestial bodies (planets etc.) It is the light pervasive and inviolable.

सू०, ५९ ॥ ऋषिः—१, २ मेध्यातिथिः; ३, ४ वसिष्ठः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (विषमा- बृहती + समा-सतोबृहती) ॥

HYMN 59

Seer—1, 2 Medhyatithih; 3, 4 Vasisthah. Subject-

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matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Soma Satobrihati).

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praisworthy songs of ours ascend to Him (God) like ever-conquering chariot, which gains wealth and give unfailing protection.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥ २ ॥

Like most wise ones, like ones who have burnt their evils in the fire of knowledge and like luminous suns the men for whom the wisdom is dear, may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers praises glorify Him.

उदिन्न्वस्य रिच्यतेंऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं
दधाति सोमिनि ॥ ३ ॥

Like the wealth of the victorious man the all-pervading power of this Almighty God surely crosses over all. To Him Almighty who is the lord of humanity the evils and violence can not subdue. He gives strength to him who is compitent in Yoga.

मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत् ॥ ४ ॥

O men of wisdom and action, you, in the matter of righteous dealings keep yourself possessed of well-construed, perfect brilliant thought. All the mundane and material bondages keep them away from him who rests in Almighty God with good acts.

सू० ६० ॥ ऋषिः—१-३ सुतकक्षः सुकक्षो वा; ४-६ मधुच्छन्दाः ॥ देवता —इन्द्रः ॥ छन्दः—गायत्री ॥

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HYMN 60

Seer-1-3 So tkakshah Sukakshova; 4-6 Madhuchchandah. Subject-matter-Indrah. Metre-Gayatri.

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।
एवा ते राध्यं मनः ॥ १ ॥

Thus you are the friend of heroes. O king, you are bold and strong too. Thus, your mind is praiseworthy.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
अधा चिदिन्द्र मे सचा ॥ २ ॥

O wealthiest king, so you have the offerings that have been paid by the men, so, O mighty King, please dwel even with me.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।
मत्स्वा सुतस्य गोमतः ॥ ३ ॥

O King, O Lord of grain and riches, you like the chief priest of Yajna, never be indolent (in your work) You remain satisfied of the attainments blessed with cows.

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥ ४ ॥

So also is his copious voice which is great and rich in cattle like the ripe branch to the man of munificene.

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ ५ ॥

For so, O mighty ruler, are your mighty powers and succours at once, for the man of munificence like me.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ ६ ॥

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So are the favourable set of praise, admiration and laudable words (in store) fort the mighty ruler who is protector of the kingdom.

सू० ६१ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 61

Seer—Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् ।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥

O Lord of clouds, we pay all homage to your that activating power which is very strong, victorious in the battles of world, which creates the worlds and gives radiance in men.

येन ज्योतींष्यायवे मनवे च विवेदिथ ।
मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

You, O Lord, wherewith give lights to man and leraned man and always blessed with your blessedness you shine in the heart of all.

तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा ।
वृषपत्नीरपो जया दिवेदिवे ॥ ३ ॥

O Lord, even this day like of the old one the devotees admire that power of yours. You have under your control every day the waters which produce the raining clouds.

तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् ।
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ४ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful.

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यस्यं द्विबर्हसो बृहत् सहो दाधार रोदसी ।
गिरीँरज्राँ अपः स्वर्वृषत्वना ॥ ५ ॥

He is that who holds two-fold powers (the creative and destructive), whose mighty energy supports the heaven and earth, moving clouds, raining waters and the firmament.

स रांजसि पुरुष्टुतुँ एको वृत्राणि जिघ्नसे ।
इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ ६ ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give the winnig power and fame.

सू०६२ ॥ ऋषिः—१-४ सोभरिः; ५-७ नृमेधः; ८-१० गोषूक्त्यश्वसूक्तिनौ देवता—इन्द्रः ॥ छन्दः—१-४ काकुभः प्रगाथः (विषमा-ककुप् × समा-सतोबृहती); ५-१० उष्णिक् ॥

HYMN 62

Seer—1-4 Sobharih; 5-7 Nrimedhah; 8-10 Gosuktyashvasuktinau. Subject-matter-Indrah Metre-1-4 Kakubhah Pragathah (Vishama Kakup sama satobrihati); 5-10 Ushnik.

वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you In our performance of intellectual feats. In this world nothing seems to be unchangeable.

उपं त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

O Almighty God, we, in performance of good acts approach you. You, in fact, are He who is ever-young vigorous and bold and who has spreaded His power through. We, your friends, therefore, have chosen only you, giver of riches, as our guardian.

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यो नं इदमिदं पुरा प्र वस्यं आनिनायु तमु व स्तुषे ।
सखाय इन्द्रमूतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us and that thing of our benefit.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो
मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the all-consuming fire, who is the guardian of pious men and who has under his control all the humanity. He is He who always remains in blessedness. The bounteous one bestows on us, the worshippers hundred wealth enriched with cows and steeds.

इन्द्राय साम गायत विप्राय बृहते बृहत् ।
धर्मकृते विपश्चिते पनस्यवे ॥ ५ ॥

O men, you sing the Brihat Soman in honour of Almighty God who is wise great, supporter of the world, the knower of all and to whom all praises are due.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।
विश्वकर्मा विश्वदेवो महाँ असि ॥ ६ ॥

O Almighty God, you are preeminent and you illuminate the sun. You are the creator of all and great mysterious Divinity of all wondrous powers.

विभ्राजं ज्योतिषा स्व१रगच्छो रोचनं दिवः ।
देवास्त इन्द्र सख्याय येमिरे ॥ ७ ॥

O Almighty, you illumining through your radiance the luminous heaven pervade the space. All the learned men and luminous powers employ great effort to achieve your friendliness.

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तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम् ।
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ८ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful one.

यस्य द्विबर्हसो बृहत् सहो दाधार रोदसी ।
गिरीँरज्राँ अपः स्वर्वृषत्वना ॥ ९ ॥

He is that who holds two-fold powers (the creative and destructive) whose mighty energy supports heaven and earth, moving clouds, raining water and firmament.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे ।
इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ १० ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give wining power and fame.

सू० ६३ ॥ ऋषिः—१-२, ३ (पूर्वार्धस्य) भुवनः साधनो वा; ३ (उत्तरार्धस्य) भरद्वाजः; ४-६ गोतमः; ७-९ [पर्वतः] ॥ देवता—इन्द्रः छन्दः—[१-३] त्रिष्टुप्; ४-६ उष्णिक् ॥

HYMN 63

Seer—1-2, 3 (of first part) Bhuvanah, Sadhanova; 3 (of the last part) Bharadvajah; 4-6 Gotamah; 7-9 (Parvatah) Subject-matter-Indrah. Metre-1-3 Tristup; 4-9 Ushnik.

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः
सह सीषधाति ॥ १ ॥

Let these created objects, *Indra*, mighty ruler and all men of enlightenments bring happiness all over the world. May *Indra*, the Almighty God togethr with learned persons make our body and offsprings strong and efficient.

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आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम् ।
हत्वाय देवा असुरान् यदायन् देवा
देवत्वमभिरक्षमाणाः ॥ २ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickeds and guarding the people attain the excellence of *Deva*, the learned ones.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम
शतहिमाः सुवीराः ॥ ३ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All-impelleing *Svadham*, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benefitting the learned men and enjoy happiness.

य एक इद् विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ४ ॥

He one and only one who gives wealth to munificent man. O man, this Almighty God is the ruler of the power resistless.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग ॥ ५ ॥

O friend, when Almighty God does trample down the man giving no gift like the mushroom and when he does hear of our prayers? (Always).

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत् पत्यते शव इन्द्रो अङ्ग ॥ ६ ॥

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O men, he who alone having prosperity serves you for many others, therewith becoming *Indra*, the master over organs by grace of Almighty one gains tremendous might.

य इन्द्र सोमपातमो मदः शविष्ठ चेतति ।
येना हंसि न्यऽत्रिणं तमीमहे ॥ ७ ॥

O most vigorous Divinity, we pray you for gaining that bliss and power of yours where by you smite the greed (which devours all) and which is most protective force guarding the universe and making all alert.

येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् ।
येना समुद्रमाविथा तमीमहे ॥ ८ ॥

O Lord, we ask you for that power through which you protect the man going freely in all directions, the man having surpassing movement, the man who makes the foe-men tremble and who is the disseminator of light (knowledgg) and the luminous space.

येन सिन्धुं महीरपो रथाँइव प्रचोदयः ।
पन्थामृतस्य यातवे तमीमहे ॥ ९ ॥

O Almighty God, we pray for that power through which you move the great waters like chariots to ocean for treading the path of law eternal.

सू० ६४ ॥ ऋषिः—१-३ नृमेधः; ४-६ विश्वमनाः ॥ देवता—इन्द्रः ॥
छन्दः—उष्णिक् ॥

HYMN 64

Seer—1-3 Nrimedhah; 4-6 Vishvamanah. Subject-matter-Indra. Metre-Ushnik.

एन्द्र नो गधि प्रियः सत्राजिदगोह्यः ।
गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ १ ॥

O Almighty God, you are dear, always conquering and

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unconcealable. You are spreading on all sides like mountain and the Lord of heaven.

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥ २ ॥

O Almighty God, O truthful, you as the protector of universe control over heaven and earth both. You are the strengthener of him who offers libation in the Yajna and the Lord of the heaven.

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि ।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

O Almighty God, are really the annihilator of the worlds having permanency in existence. You are the smiter of clouds and are the Lord of heaven.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः ।
एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

O Adhvaryu priest, you moisten the Yajna fire with hilarious sweet cerial preparations as in this way you praise a ever prospering God.

इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम् ।
उदानंश शवसा न भन्दना ॥ ५ ॥

O supporter of moving worlds and creature none either by his power or by his goodness can attain your pre-eminence.

तं वो वाजानां पतिमहूमहि श्रवस्यवः ।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥ ६ ॥

O men, we, the desirers of fame and strength remember, with respect Almighty God who is the absolute master of your wealth and who is strengthener of all through the Yajnas held and performed in continuity.

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सू०६५ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्

HYMN 65

Seer—1-3-Vishvamanah. Subject-matter-Indrah. Metre -Ushnik.

एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् ।
कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥ १ ॥

O friends come here, we invoke adorable all-leading God who along has his control over all the world mankind.

अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः ।
घृतात् स्वादीयो मधुनश्च वोचत ॥ २ ॥

O men, you speak wondrous speech sweeter than butter and sweeter than honey for Almighty God who favours devotees, who is all-luminous and who does not hinder the diffusion of knowledge,

यस्यामितानि वीर्या३ न राधः पर्येतवे ।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥ ३ ॥

(Almighty is He) whose powers are immeasurable, where bounty never may be surpassed whose generosity like light is over all.

सू०६६ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्

HYMN 66

Seer-1-3 Vishvamanah. Subject-matter-Indrah. Metre-Ushnik.

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम् ।
अर्यो गयं मंहमानं वि दाशुषे ॥ १ ॥

O man, you like the man who has control on his organs (Vyashva) pray Almighty God who is unfluctuating strong controller of the world. Praise Him who being the master of all gives excellent wealth for man giving gift.

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एवा नूनमुपं स्तुहि वैयंश्व दशमं नवम् ।
सुविद्वांसं चर्कृत्यं चरणीनाम् ॥ २ ॥

O controller of organs and carnal huntings you invoke God Almighty alone who is self-refulgent (Dashruvah) adorable, all-knowledge and inpelling of all the moving forces.

वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् ।
अहरहः शुन्ध्युः परिपदामिव ॥ ३ ॥

O Almighty God, you hold thunder-bolt in your moving cloud (Hasta), you like him who avoids the destructive forces, secure from the calamities evry day.

सू० ६७ ॥ ऋषिः—१-३ परुच्छेपः; ४-७ गृत्समदः ॥ देवता—१ [, ६] इन्द्रः; २ [, ४] मरुतः; ३ [, ५] अग्निः; [७ द्रविणोदाः] ॥ छन्दः —१-३ अत्यष्टिः; ४-७ जगती ॥

HYMN 67

Seer—1-3 Paruchchhepah: 4-7 Gritsamadah. Subject-matter-1 (6) Indrah; 2(4) Marutah; 3(,5) Agnih; (7 Dravinodah) Metre-1-3 Atyashtih; 4-7 Jagati.

वनोति हि सुन्वन् क्षयं परीणसः
सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।
सुन्वान इत् सिषासति सहस्रा वाज्यवृतः ।
सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥ १ ॥

The man pouring liblations in Yajna-fire finds abode of wealth; he offering oblations brings in to compromise the enemies wisdom and wise, yea, wisdom and wise; he giving gift and being powerful and unchecked striues to win thous-and fold riches; Almighty God gives the man giving gift long lasting wealth Yea, the wealth which lasts long.

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मो षु वो अस्मदभि तानि पौंस्या सना भूवन् द्युम्नानि
मोत जारिषुरस्मत् पुरोत जारिषुः।
यद् वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम्।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता
यच्च दुष्टरम् ॥ २ ॥

O men of merits and actoins, may your those endavours and deeds which are for us grow ever from strenghth to strength; may not your splendid glories fall in to decay and never before time these may go in to decay, you give us what ever of yours is declared wonderous, new in all ages and surpassing the man and whatever is unattainable by ordinary man and is even difficult to win.

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं
विप्रं न जातवेदसम्।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥ ३ ॥

I shink of the properties of fire that is consumer of oblations, giver of light, heat etc., abiding in all, impeller of strength and is present in the created things and even like man knowing every thing it is living in the object created and succeeding to be created. It is that which with the lofty power of reaching all the wondrous forces becoming in violable likes the flame caused by ghee and with the inflaming splendour the ghee of the man who offers the oblation.

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो
अञ्जिषु प्रिया उत। आसद्या बर्हिर्भरतस्य सूनवः
पोत्रादा सोमं पिबता दिवो नरः ॥ ४ ॥

The offshoots of fire (Bhartasy Sunavah) which transmit the light (Divah Varah) united with water, light, moistures and

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disturbances (Rshti) and bearing splendour favourable effects abiding in the atmosphere drink the liquid of herb from the priest called Potra.

आ वक्षि देवाँ इह विप्र यक्षि चोशन् होतर्नि षदा योनिषु त्रिषु । प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात् तव भागस्य तृप्णुहि ॥ ५ ॥

Let this all-consuming fire (Vipra) bring all the wondrous forces here in the Yajna; let it burning the oblations offered give to Yajna-devas; let in make the substance of oblotion available in three places-earth, firmament and heaven; let it drink the sweet oblation mixed with *Soma* juice and let it fil it self with its assigned portion from *Agnidhra* priest.

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः । तुभ्यं सुतो मघवन् तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत् पिब ॥ ६ ॥

O Maghavan (the performer of Yajna), this is invigorating power of your body which gaining splendour in the realm of knowledge and action has been placed in your arms. O Yajmana, this juice is pressed for you and is placed for you. You drink it from the chief priest (Brahman) be satisfied.

यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददियो नाम पत्यते अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात् सोमं द्रविणोदः पिब ऋतुभिः ॥ ७ ॥

Let this fire for which the precious oblations are offered (Dravinodas), which I accept before and I accept even now, be the consumer of oblations in our Yajnas. This is that which bears the name-*Dadih*, the giver. Let this fire drink sweet oblations of herbacious plants offered by Adhvaryus and drink juice of *Soma* from Potra-priest according to seasons.

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सू० ६८ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 68

Seer-Madhuchchandah. Subject-matter-Indrah. Metre -Gayatri.

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे ।
जुहूमसि द्यविद्यवि ॥ १ ॥

Every day we call the king who is the doer fair deeds to give us assistance as men praise a good cow to be given to him who milks it.

उप नः सवना गहि सोमस्य सोमपाः पिब ।
गोदा इद् रेवतो मदः ॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of Juices of friuts, plants etc. so you drink it. The pleasure of the rich one is the giver of cow land etc.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि ॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ॥ ४ ॥

O man desirous of knowledge, you approach and ask the learned man who is prudent unconquerable discriminate and who is the great friend of your friends.

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्र इद् दुवः ॥ ५ ॥

Let the men having staunch faith to serve the ruler tell the men mocking us--you depart to another place.

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उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्मणि ॥ ६ ॥

O wonderous one, let foemen and people call us well-prospered. We should remain in the shelter of the ruler.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन्मन्दयत् सखम् ॥ ७ ॥

O learned one, you bestow upon the man of sharp genius the vast riches which strengthens the beauty of yajna, prospers the people, creates the proprietorship and gives joy to friends.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

O man of hundred powers, you drinking this good juice become the killer of wickeds and protect the man of venture and vigour in the battles.

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥ ९ ॥

O learned one, for the enjoyment of riches we come near you, the mighty one in battles.

यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा ।
तस्मा इन्द्राय गायत ॥ १० ॥

O people, you sing the praise of that learned men who is the preserver of all wealths, great, prompt and friend of the man of constructive activities.

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
सखाय स्तोमवाहसः ॥ ११ ॥

O Ye friends bring with you the praise-songs, come, sit and sing the praise of learned man.

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पुरूतमं पुरूणामीशानं वार्याणाम् ।
इन्द्रं सोमे सचा सुते ॥ १२ ॥

O friends, you, when the juice Soma is prepared, get together and enjoy the company of the learned man, who has plenty among the plentiful ones and the master of meritorious qualitics.

सू० ६९ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१-११ इन्द्रः; १२ मरुतः ॥ छन्दः—गायत्री ॥

HYMN 69

Seer-Madhuchchhandah. Subject-matter-1-11 Indrah; 12 Marutah. Metre-Gayatri.

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।
गमद् वाजेभिरा स नः ॥ १ ॥

May that Divinity be our helper in attainment of Yoga; may He be for our gain of spiritual prosperity, may he stand by us in our achievement of descrimiation, may he come to us with all sorts of knowledge.

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इन्द्राय गायत ॥ २ ॥

O People, you eulogize that Divinity in whose cosmic order arranged sun and moon can not be challenged even by our enemies.

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।
सोमासो दध्याशिरः ॥ ३ ॥

These pious Yagis possessing exceptioual sight and trained in method of mysticism attain Divinity who is the prcsrver of the created world for high accomplishment.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।
इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ४ ॥

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O Almighty Divinity, you are possessor of nice omniscience. You mature in strength even now manifest your preeminence for guarding the cosmic creation.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ५ ॥

O dorable Divinity, may the men of sharp intellect enter in to you and may they be favourable devotee of you, All-knowledge.

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ६ ॥

O Lord of hundred powers, the set of prayers propagate your glory, praises glorify your merits and may our speeches duly praise you.

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।
यस्मिन् विश्वानि पौंस्या ॥ ७ ॥

May Almighty Divinity whose succour is inexhaustible bestow us this thousand-fold possession in which all manly powers abide.

मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः ।
ईशानो यवया वधम् ॥ ८ ॥

O Almighty Divinity, may not mortal being bear malignancy against our bodies. O adorable God, keep slaughter away from us as you are capable to do so.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ ९ ॥

The people co-operate the great brilliant king administering the subject and land concerned with his territory. Like the stars shining in the sky they shine with splendour.

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युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ १० ॥

People yoke in this chariot of him the two horses which are dear to him bold, brownishyellow remaining on two sides and carrying the man on their backs.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥ ११ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth the man who has no wealth, emerge strong with shining zeal.

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥ १२ ॥

Maruts, the souls, in accordance with *Svadha*, the fruit of previous action possessing mundane desire (NAM) again come in life (birth) through mothers' womb.

सू०७० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रमरुतः; ३-५ मरुतः; ६-२० इन्द्रमरुतः (?; इन्द्रः) ॥ छन्दः—गायत्री ॥

HYMN 70

Seer-Madhuchchhndah. Subject-matter-1, 2 Indrah-marutah; 3-5 Marutah; 6-20 Indra-marutah (?) Indrah. Metre-Gayatri.

वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः ।
अविन्द उस्रिया अनु ॥ १ ॥

Indra, the sun through its power and by the dint of fires breaking down tears the cloud and restore the rays hidden in the space.

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।
महामनूषत श्रुतम् ॥ २ ॥

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As the men of learning desiring to become men of wisdom and merit attain Divinity who is the object of premeditation, known to all, great and abode of all and praise Him so the wise men know and describe the sun.

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ ३ ॥

These Marut (airs) without any hindrance, possessing the splenbour alike, co-operating each other and moving together are seen with Indra, the sun.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ ४ ॥

The powerful and perfectly performed Yajna through the airs (Maruts) which are blameless, splendid, lustrous and well-in-groups strengthen the sun.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृञ्जते गिरः ॥ ५ ॥

this sun from the space or from the luminous heavenly region spreads itself encompassing the earth, the praises are meaningful in it.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इन्द्रं महो वा रजसः ॥ ६ ॥

We desire to get from this sun the gift and advantage of its own from heaven, from the terrestrial region and from the spacious firmament.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ७ ॥

The men describing the function end advantagse of sun highly praise it, the men who are compitent with the knowledge of solar system maginify the glory of this sun and the voice. So all persons admire the sun.

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इन्द्र इद्धर्योः सचा संमिश्ल आ वंचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ ८ ॥

verily the sun co-ordinates the two powers-evaporation and moistening which are working on toghter and are connected with thundering. This sun is resplendent and the holder of thunderbolt in the cloud.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत ॥ ९ ॥

Indra, the Almighty God has raised the sun high in heaven for the sake of making people see a far. He moves the cloud with Maruts, which cause motion.

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।
उग्र उग्राभिरूतिभिः ॥ १० ॥

Let this powerful sun become the source of our protection in the battles which are many-pronged with powerful guarding means and methods.

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणम् ॥ ११ ॥

We invoke Almighty God as our helper in great battles and in small one I also invoke Indra, the Almighty God. He is the holder of thunderbolt upon the clouds.

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
अस्मभ्यमप्रतिष्कुतः ॥ १२ ॥

O Almighty God, you are irresistible, you pour down happiness and you are always bounteous. For our well being you unclose the cloud or moving wealth.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्धे अस्य सुष्टुतिम् ॥ १३ ॥

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The most-deserving praises acorded to the giver on each gift-giving occason are also due to the All powerful God. I do not find suitable praise to admire Him (i. e. He is beyond my praise).

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा ।
ईशानो अप्रतिष्कुतः ॥ १४ ॥

The Almighty God who is irresistible and all controlling drives, all the creatures with His power like a bull strong in body and limbs.

य एकश्चर्षणीनां वसूनामिरज्यति ।
इन्द्रः पञ्च क्षितीनाम् ॥ १५ ॥

He who alone controls the living beings and abiding objects, is the Alimity God of men classified in five categories.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥ १६ ॥

O people, we invoke Almighty who is over and above all the living and non-living creation and who is only protector of you and of us.

एन्द्र सानसिं रयिं सजित्वानं सदासहम् ।
वर्षिष्ठमूतये भर ॥ १७ ॥

O Almighty God, please bring us the wealth which gives delight, which is the source of victory, ever-conquering and excellent for our safety.

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै ।
त्वोतासो न्यर्वता ॥ १८ ॥

Helped and kept secured by you we attain that wealth blessed with hourse by which we could repel our foe.men in hand to hand battle.

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इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयेम सं युधि स्पृधः ॥ १९ ॥

O Almighty Divinity, we assisted and guarded by you may hold bolt and fatal weapons and conquer our foes in battle.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।
सासह्याम पृतन्यतः ॥ २० ॥

O Almighty God, we, with your assistance and with the missille-darting heroes conquer our enemies.

सू० ७१ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 71

Seer—Madhuchchhandah. Subject-matter—Indrah. Metre-Gayatri.

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ॥ १ ॥

Almighty God is supreme and excellent. The greatness of his who is the holder of thunder-bolt, is as wide as the space with its extension. His power is strong.

समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रासो वा धियायवः ॥ २ ॥

O Almighty God, the men who engage themselves in battle, the men who are busy in winning children and the learned men who desire to increase their intellects—pray you.

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते ।
उर्वीरापो न काकुदः ॥ ३ ॥

Almighty God who is the most protective force of guarding the universe, is pervading all the regions like vast space. He contains whole universe within Him. He pours happiness like the wide streams of water.

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एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥ ४ ॥

So also is His speech (Vedic speech) abounding in many informations, great and rich in cattle like the ripe branch to the man of munificence.

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ ५ ॥

For so, O mighty God, are your mighty powers and succours, at once, for the man of munificence like me.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ ६ ॥

So are the favourable set of praise admiration and laudable words (in store) for the Almighty God who is the guardian of the universe.

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ॥ ७ ॥

O Almighty God, you come to us, you with all the parts of this cosmic order gladen the world and you are great and storng with power.

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।
चक्रिं विश्वानि चक्रये ॥ ८ ॥

O learned men, you in this world surrender this soul which is the abode of pleasure and endavour to Almighty God who is all-bliss and omnific (Vishvanichakraye).

मत्स्वा सुशिप्र मन्दिभि स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेष्वा ॥ ९ ॥

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O All-beholding, O omniscient Divinity, you please, with all the groups of this created world full of pleasantness gladen us who are engaged in the performance of these Yajnas.

असृंग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।
अजोषा वृषभं पतिम् ॥ १० ॥

O Almighty Divinity, I apply these Vedic speeches in your praise and prayers which are imparallel. These go towards you who is the master of all and very strong.

सं चोदय चित्रमर्वाग् राध इन्द्र वरेण्यम् ।
असदित् ते विभु प्रभु ॥ ११ ॥

O Almighty God, you send to us the bounty which is manifold and worthy of our wishes for supreme power is of yours only.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुविद्युम्न यशस्वतः ॥ १२ ॥

O All-power Divinity, you emulously stimulate us, the industrious and glorious in that of appropriate position for the attainment of prosperity.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्धेह्यक्षितम् ॥ १३ ॥

O Almighty God, please grant us that conspecuity which is lofty, wealthy in cattle and in strength, lasting life-long and inexhaustible.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।
इन्द्र ता रथिनीरिषः ॥ १४ ॥

O Almighty God, grant us high fame, grant us riches of thousand advantages and grant us these armies which are equipped with chariots.

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वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् ।
होम गन्तारमूतये ॥ १५ ॥

For protection of this world, the grand abode of all (Vasoh) we praying Him with Vedic verses call Almighty God who is the Lord of riches and all the (Vasus), who is praiseworthy and All-moving and All-knowledge.

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥ १६ ॥

Even the great wealth-possessor praises the power of Almighty God who is dwelling in all the created object and is great.

सू० ७२ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 72.

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः
पृथक् स्वः सनिष्यवः पृथक् ।
तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।
इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥ १ ॥

O Almighty God, men with heroec spirit, seeking light separately, desiring to win the light apart, in all the Yajnas urge you. We, the men and the men of all walk of life thinking of Almighty God like the mighty ruler with Yajnas and praising songs place that of you, O All protecting Lord on the top of the power like the boat which makes the people crossover water.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः ।

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यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ २ ॥

O Almighty God, the couples of men and women, desirous of your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accomplanying you and connected togeather with cloud.

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः ।
यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि ।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥ ३ ॥

Also, the mysticcs take benefit of this dawn and through the adorations know the praiseworthy God as he may attain happines by prayers and meditations. O holder of thunder-bolt, when strong you think of dispelling the ignorance passions etc. you hear of the prayer of me who is a new sage and really a new sage.

सू० ७३ ॥ ऋषिः—१-३ वसिष्ठः; ४-६ वसुक्रः ॥ देवता—इन्द्रः ॥
छन्दः—१-३ विराडनुष्टुप्; ४, ५ जगती; ६ अभिसारिणी त्रिष्टुप् ॥

HYMN 73.

Seer—1-3 Vasisthah; 4-6 Vasukrah. Subject-matter-Indrah. Metre-1-3 Viradanustup; 4-5 Jagati, 6 Abhisarini Tristup.

तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
त्वं नृभिर्हव्यो विश्वधासि ॥ १ ॥

O bold one, all these Yajnas and their offerings are meant for you only. I offer the prayers strengthening your glory (in dceds) for you. You are invocable by people and are the supporter of the world.

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नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधः ॥ २ ॥

O Almighty vigorous Divinity, you are wondrous. Never do men attain the greatness of you, the praise worthy one. They can neither attain your heroic power nor your bounty.

प्र वो महे महिवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥ ३ ॥

O Ye men, you for yourselves develop and cherish a nice understanding in the belief of Divinity who is great, all-intelligence and the strengthening force for great powers. O proctor of mainkind, you pervade all the subjects obounding in perfection.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः
आ तिष्ठति मघवा सनश्रुत इन्द्रो वाजस्य
दीर्घश्रवसस्पतिः ॥ ४ ॥

The Almighty God who is master of riches, who is always known and who is the Lord of the power of heigh fame pervades and controls the year (Vajra) which is splendid and the chariot of this time which the sun and moon with the moving night, days and months carry on.

सो चिन्नु वृष्टिर्यूथ्या स्वा सचाँ इन्द्रः
श्मश्रूणि हरिताभि प्रुष्णुते । अव वेति सुक्षयं सुते
मधूदिद्धूनोति वातो यथा वनम् ॥ ५ ॥

As a man gets his beard so the same Divinity like the rain moisten his wonderful groups of the worldly objects with the cooperation of cloud. He alone knows all the good localities of the universe and also knows whatever all this exist (Madhu) in this created world. He makes all this tremble as the gust of wind disturbs the wood.

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यो वाचा विवाचो मृध्रवाचः पुरू सहस्राशिवा जघान ।
तत्तदिदस्य पौंस्यं गृणीमसि पितेव
यस्तविषीं वावृधे शवः ॥ ६ ॥

We laud and praise all these deeds of Almighty Divinity who like father strengthen our power and vigour, who through thunder of cloud destroys many thousand of warms and germs of disease whose cry is meaningless who cry violently.

सू० ७४ ॥ ऋषिः—शुनःशेपः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 74

Seer—Shunahshepah. Subject-matter-Indrah.Metre-Panktih.

यच्चिद्धि सत्य सोमपा अनाशस्ताइव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ १ ॥

O mighty ruler, you are truthful and the guardian of subject (Somapa). If we be hopeless now or at any occasion in any venture of ours do you O Wealthy one, give us hope of beauteous horses and cows in thousands.

शिप्रिन् वाजानां पते शचीवस्तव दंसना ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ २ ॥

O lord of wealth, O master of powers, O possessor of beautiful chine. Your deeds are full of wonders. Do...... thousands.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ३ ॥

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O mighty ruler, you full thousand those pairs who look on each other with passions asleep to wake no more. Do...in thousands.

ससन्तु त्या अरातयो बोधन्तु शूर रातयः ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ४ ॥

O bold one, let these hostile men sleep and the men gentle and generous wake. Do......in thousand.

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ५ ॥

O mighty ruler, you destroy the ass-like man who brays to you in discordent tones. Do......in thousands.

पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ६ ॥

Let the man vomiting flames at each step be far away from us like the fire-provoking circling tempest is kept far distant from the forest. Do......in thousands.

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु
सहस्रेषु तुवीमघ ॥ ७ ॥

O mighty ruler, you stay reviler and destroy him who injures us clandistinely. Do you, O wealthy one give us hope of beauteous horses and cows in thousands.

सू० ७५ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 75

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

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वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः

सक्षन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वऽर्यन्ता समूहसि ।

आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ १ ॥

O Almighty God, the couples of men and women desirous your succour, giving gifts daily and produeing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt whieh is strong and ever-accompanying you and connected togcther with cloud.

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः

सासहानो अवातिरः ।

शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

O Almighty Divinity, pcople know of this power of yours through which you conquering break the bodies which are calculated by the measurement of autumns and you really break the worldly forests which are subjected to years passing through autumns. O Lord of power punish the man who does not peeform Yajnas and is deprived of good acts and understanding. O Divine Spirit, you with spirit of delight take in to your fold (in dissolution) this grand earth and waters, may even these subjects and worlds.

आदित् ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ

सखीयतो यदाविथ ।

चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।

ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ३ ॥

For O strong one, the men frequently know of this power of yours where by you protect the men of enlightenment

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and men desirous to gain your communion at the time of prayers and righteous performences. For these men amongst other people (Pritanah). You have made conveying means to serve them and the men desiring glory adopt one after another way of devotion to you.

सू० ७६ ॥ ऋषिः—वसुक्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 76

Seer—Vasukrah. Subject—matter—Indrah. Metre-Tristup.

वने न वायो न्यधायि चाकञ्छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो
नृतमः क्षपावान् ॥ १ ॥

O man and woman, as the young bird rejoicing sits on the tree so the clear laudation reacnes to you both, O supporters, this is that glory the holder and possessor of which is Almighty God in large number of days. He is the great leader of all the leading forces and well-wisher of men and the master of nights.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।
अनु त्रिशोकः शतमावहन्नृन् कुत्सेन रथो
यो असत् ससवान् ॥ २ ॥

O Almighty God, may we at the dance of this present dawn and the suceeding one be the devotee of that of you who is the supreme leader of all the leading forces. The cosmic cycle which bears three resplendent powers—fire, sun and electricity and which being in the service of creatures exists may maintain the hundreds of leading men accompanied by the sage, the seer of the Vedic verses.

कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरो अभ्युग्रो वि धाव ।
कद् वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं
राधो अन्नैः ॥ ३ ॥

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O Almighty God, what is your most gladdening blessedness. O victorious one, you like the entrances give the Vedic speeches. When like a stream you will be the object of our realization ? When the intuition wiil dawn to us ? When in your communion I will enjoy the spiritual wealth with other supporting means, the corn, grain etc.

कदु द्युम्नमिन्द्र त्वावतो नॄन् कया धिया करसे कन्न आगन् ।
मित्रो न सत्य उरुगाय भृत्या अन्ने समस्य
यदसन्मनीषाः ॥ ४ ॥

O Almighty God, when will you give your splendour (to us). by what procedure and act you make the men desirous of you or like you ? When will you come to us ? You are as true as sun and you are highly praised, When your wisdom tend towards the material cause (Anna) of the collective cosmic order you work out with the protective forces.

प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधा इव ग्मन्
गिरश्च ये ते तुविजात पूर्वीर्नर
इन्द्र प्रतिशिक्षन्त्यन्नैः ॥ ५ ॥

O powerful Divinity, you like sun speed up towards their final goal the people who like bride gromms have attain the the desired end of this world and those persons who impart the knowledge of your Vedic speech full of all perfections through the medium of enjoyable means.

मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन ।
वराय ते घृतवन्तः सुतासः स्वाद्मन् भवन्तु
पीतये मधूनि ॥ ६ ॥

O Almighty God, your two measures are well-known. The wide heaven is measured with your majesty and the earth with your wisdom. The created thinge possessing light, the palatable things and that sweet ones are for the protection of excellent you.

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आ मध्वो अस्मा असिचन्नमत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा
नर्यः पौंस्यैश्च ॥ ७ ॥

The learned men pours (to fill to the brim) the vessel of honey for this individual spirit (Indra) as he (this spirit) is the worshipper of truth and he is the well-wisher of men. This individual spirit through its wisdom, persiverance increases its power beyond the expanse of earth.

व्यानळिन्द्रः पृतनाः स्वोजा आस्मै यतन्ते सख्याय पूर्वीः ।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया
सुमत्या चोदयासे ॥ ८ ॥

Self-refulgent God is pervading the humankind. For His friendliness all the human subjects strive. O Lord, now, may always you have seat in this cycle of cosmos which you carry towards its purpose by your auspicious wisdom.

सू० ७७ ॥ ऋषिः—वामदेवः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 77

Seer— Vamdevah. Subject-matter-Indrah. Metre-Tristup.

आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं
करते गृणानः ॥ १ ॥

Let the righteous, simple-natured and Yajna-perfarming teacher come to us. Let the men of this teacher run towards us. We prepare nourisning and strength giving food for him. He preaching us establish a close contacd with us.

अव स्य शूराध्वनो नान्तेऽस्मिन् नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥ २ ॥

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O teacher, you are hold enough. You, in this nearest Yajna place, do not hinder our entries for taking pleasure. In this Yajna the chief priest like the learned man pronounces the Mantra of praise for the All-knowledge God who is the well-wisher of living creatures.

कविर्न निण्यं विदथानि साधन् वृषा यत् सेकं
विपिपानो अर्चात्। दिव इत्था जीजनत्
सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥ ३ ॥

When the soul strong enough accomplishing its diserimina-ting powers and drinking of the hidden pour of spiritual knowledge invokes the Almighty Divinity makes the seven vital breaths thus active from the light and grace of God and giving the clue of various knowledge these seven illuminate everything like day-night

स्व१र्यद् वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार
नृतमो अभिष्टौ ॥ ४ ॥

Through that light which has been known as the great wonderful refulgent splendour, by which the learned men shine like day the men of excellence for the sake of be-holding of the people dispels away blinding darkness of ignorance.

ववक्ष इन्द्रो अमितमृजीष्यु१भे आ पप्रौ रोदसी महित्वा।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा
भुवना बभूव ॥ ५ ॥

The All-impelling God spreads immensely. He with his pervasiveness has filled the twain of haven and earth. His majestic power extends even beyond. He is He who exceeds all the worlds in greatness.

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विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद् ये बिभिदुर्वचोभिर्व्रजं
गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

The learned and powerful preceptor with the friends of decided ends spreads all the actions of human well-being. The most enlightened ones who through their speeches have broken the rocky impact of ignorance have found and opened the path of Vedic knowledge.

अपो वृत्रं वव्रिवांसं पराहन् प्रावत् ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

O daring bold one, you are watchful and aware. You smite the cloud obstructing waters. This earth obeys your ruling command. You becoming the lord of the world send forth the waters of the ocan with your power.

अपो यदद्रिं पुरुहूत दर्दराविर्भुवत् सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा
रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥

O Almighty God, you are invoked by many. When you cleave the waters from cloud the power of sun (Sarma) makes your eternal power manifested. You as our leader breaking the clouds and being praised by men of austerity grace us with vigour.

सू० ७८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 78

Seer—Shanyuh. Subject—matter—Indrah. Metre-Gayatri.

तद् वो गाय सुते सचा पुरुहूताय सत्वने ।
शं यद् गवे न शाकिने ॥ १ ॥

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O people, for your sake you sing together in the praise of Almighty God who is powerful, bold and invoked by many, that praise whieh now, may always be auspicious for the earth.

न घा वसुर्नि यमते दानं वाजस्य गोमतः ।
यत् सीमुप श्रवद् गिरः ॥ २ ॥

He, all-abiding one does not with holds his bounty of power and wealth blessed with cattle when he hears of our invocations.

कुवित्संस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।
शचीभिरप नो वरत् ॥ ३ ॥

Almighty God, the smiter of clouds opens for the man of various riches the stall of cows and for us throws open the entrance of blessedness with his omniscience and powers.

सू० ७६ ॥ ऋषिः—१ (पूर्वार्धस्य) शक्तिः; १ (उत्तरार्धस्य)२ वसिष्ठः (शाटचायनके); १-२ वसिष्ठः (ताण्डके) ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 79

Seer—1 Shaktih (of first part); 1 Vasisthah (of second part) ; 2 Vasistha (Shatyayanake) ; 1-2 Vasistha (Tandke) Subjeet-matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati).

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि
जीवा ज्योतिरशीमहि ॥ १ ॥

O Almighty God, please give us wisdom as father gives wisdom to his sons (and daughters). O much invoked Lord, guide us in our struggle or path. May we living enjoy the light.

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मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ २ ॥

O bold one grant us that no powerful enemy unknown, malevolent, unhollowed tread us to the ground. May we engaged in affort cross over all the acts and their consequences running on from the time long in duration-with your assistance.

सू० ८० ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 80

Seer—Shanyuh. Subject—matter—Indrah. Metre-Barhatah Pragathah (Brihati & Satobrihati).

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥ १ ॥

O Mighty King, O fair chinned one, O holder of thunder-like weapon. O wondrous one you grant me that name and fame which is enriching, mightiest and excellent and wherewith you fill this earth and heaven.

त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्त्सुषहान् कृधि ॥ २ ॥

O Ruling one, we among the learned men call for succour to you mighty and ruler of the men. O giver of room to all you turn our troubles to pieces and make our foe-men easy to win.

सू० ८१ ॥ ऋषिः—पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

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HYMN 81

Seer—Puruhanma. Subject—matter-Indrah. Metre-Barhatah Pragathah (Brihatih Satobrihati).

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु
न जातमष्ट रोदसी ॥ १ ॥

O Almighty Divinity, you are the holder of thunder bold, had there been a hundred heavens and hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rodasi), they all would not have matched you in your grandeur.

आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥

O giver of happiness, O Powerfully strong one, O worshippable one, you have expanded all the activities of bravity. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ८२ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 82

Seer—Vasisthah. Subject—matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati)

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद् दिधिषेय रदावसो
न पापत्वाय रासीय ॥ १ ॥

O bounteous Almighty God, had I been the lord of abundant riches as you possess as your own I would have supported the learned and would not have bestowed to him who does sins.

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शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन् न आप्यं
वस्यो अस्ति पिता चन ॥ २ ॥

Says Almighty-each day I enrich the man who prays, in whatsover place he may be. The devotee says—O worshipable one, there can be no better kinship than that of yours There can be none else but you as my father.

सू० ८३ ॥ ऋषिः—शयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 83

Seer—Shanyuh. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati sato-brihati).

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

O Almighty God, you have given me and the men of riches that comfortable home, the body which possesses three supporting parts head, middle part and legs, which has three powers—the mental, intellectual and corporeal. O Lord of all Yajnas you unite me and these men with light and knowledge.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ २ ॥

O Almighty God, O worshipable Lord, Praiseworthy one even in spite of the men who smite the foes with the mind intending land and cows and who kill the enemies with surpassing power, you are the guardian of my body and you become my nearest one.

सू० ८४ ॥ ऋषिः—मधुछन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 84

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Seer—Madhuchchhandah. Subject-matter—Indrah Metre—Gayatri.

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इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ १ ॥

O Almighty God, you are wonderfully refulgent. These your sons and daughters (the men and woman of the world) pure and clean in deed, wisdom and word with rare qualities always are desiours to attain you. You come to them.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ २ ॥

O Almighty God, you urged by devotees and known by learned accept the prayers of the priests of Yajna who perform the Yajna and press the Soma for that.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥ ३ ॥

O Almighty Divinity, O Lord of men and luminous bodies, You speed up the working forces. You accept our prayers and give us grain etc. in this world.

सू० ८५ ॥ ऋषिः—१, २ प्रगाथः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 85

Seer—1, 2 Pragathah; 3,4 Medhyatithih. Subject-matter- Indrah. Metre-Barhatah Pragathah (Brithati Satobrihati).

मा चिदन्यद् वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

O Ye friends, you do not do the prayer of others except the prayer of Almighty God and do not suffer from pains. in this world you all united together praise Almighty God alone who is the bestower of happiness and pray Him again and again.

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अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम् ।
विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

You pray Him who controls all and attracts towards Him, who is always young like a bull, who like sun is chastiser of those men who do bad actions, who is opposed to evils, who is worshipable, who is the embodiment of punishment and mercy, who is excellent and the protector of friend and foe and animate and inanimate world.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥ ३ ॥

O Almighty God, though these men for their pro ection pray you in various ways yet our this prayer may be always and all the days the disseminater of your glory.

वि तर्तूर्यन्ते मघवन् विपश्चितोऽर्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

O Almighty God, the men for wisdom, men of industry and the man of initiative among people cross over the worldy miseries. O Divine Power, you come near me for my security and give me the vigour of various mode and form.

सू० ८६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 86

Seer—Vishvamitrah. Subject-matter-Indrah. Metre-Tristup.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन् प्रजानन् विद्वाँ
उप याहि सोमम् ॥ १ ॥

I, the mystic in the state of communion with God unite with God your mind and intellect (Hari) which are friend, swift and yocked with knowledge. O Indra, the master of body and limbs, you mounting this comfortable firm chariot of

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body and knowing all its aspect as celebrated one in knowledge you attain God, who is the creator of all.

सू० ८७ ॥ ऋषिः—वसिष्ठः ॥ देवता—१-६ इन्द्रः; ७ इन्द्राबृहस्पती: ॥ छन्दः—त्रिष्टुप् ॥

HYMN 87

Seer—Vasisthah. Subject-matter 1-6 Indrah; 7 Indra-Brishapati. Metre-Tristup.

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम् ।
गौराद् वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन् ॥ १ ॥

O Ye priests you offer the milked out available share of juice to the strongest one of the subjects. The mighty ruler who knows every thing more then the doer at every day desiring the Soma, pressing man comes to him.

यद् दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान् पाहि सोमान् ॥ २ ॥

O mighty ruler, you praise every day that eatable which you have taken at the time past and you in heart and spirit taking into use the offered Soma-juices and liking again preserve them.

जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच
एन्द्र पप्राथोर्वन्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ ॥ ३ ॥

O ruler, you assuming your emergence have drunk the Soma-juice for gaining vigour and strength. Your mother says of your promising greatness. O mighty one, you by your activity and venture (Yudha) have filled up the vast sky and have attained valuable wealth for the learned men.

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यद् योधया महतो मन्यमानान् साक्षाम तान् बाहुभिः शाशदानान् । यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं जयेम ॥ ४ ॥

O mighty king, if you make us fight the sharp-natured men arrogating them of their greatness we will subdue them with our arms. If you surrounded by men fight the battle we will conquer the glorious fray with you.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार । यदेददेवीरसहिष्ट माया अथाभवत् केवलः सोमो अस्य ॥ ५ ॥

I admire the previous done deed of mighty ruler and their recent ventures accomplished by him, when he furstrates the deeitful tricks All-creating God becomes his lonly helper.

तवेद विश्वमभितः पशव्यं यत् पश्यसि चक्षसा सूर्यस्य । गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः ॥ ६ ॥

O mighty ruler, this is this world of flocks herds which you behold around through the eye of sun. You are the only Lord of cattle and may we enjoy the wealth which you give.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य । धत्तं रयिं स्तुवते कीरये चिद् यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

O learned men and O mighty ruler, you both have under your possession the wealth in the earth and heaven. You give the riches to worshipping learned devotee of God. You both protect us ever with the means of pleasure and comfort.

सू० ८८ ॥ ऋषिः—वामदेवः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

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HYMN 88

Seer—Vamdevah, Subject-matter-Brihaspatih. Metre-Tristup.

यस्तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा
दधिरे मन्द्रजिह्वम् ॥ १ ॥

The seers possessing maturity in understanding, illuminating, others with knowledge, celebrated with acumen set in front, that fire which has beautiful tongues of flame and which abiding in three localities (the earth, firmament and heaven) as *Brihaspati*, the preserver of sun through the thundering props, the ends of the earth with its powers.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

This Brihaspati (the fire) is the preserver of the sun's heat, light and magnetic power (Brihaspati). The forces which strengnening the shining flame of this fire expand it for our use are the stimulators of speed. Let this fire preserve its propelling cause which causes moistening which is pervasive indestrictible and inviolable.

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः
श्चोतन्त्यभितो विरप्शम् ॥ ३ ॥

Whatever are the powers of this fire at remotest distance touching the law eternal occupy their respective places properly. The wells dug out and filled by clouds pour the pool of water from all sides.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत् तमांसि ॥ ४ ॥

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This fire emerging first in the vast space from the tremendous cosmic rays with the noise of thunder becoming more speedier and having seven tongues of flame and possessing seven rays (in form of sun) dispels the darkness.

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥

This Brihaspati (fire) with the help of the luminous swift group of airs and the thundering voice of lightning cleaves the darkening cloud. The fire which accepts the offered libations, thunders out gives rise to shining lightening rays.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

For so, let us serve this fire which is the wondrous power of the world, which is the preserver of us and which is strongest one with Yajna, obloation and cerial preparation. May we having offspring, good family and heroes be lord of riches.

सू० ८९ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 89

Seer—Krishnah. Subject-matter-Indrah. Metre-Tristup.

अस्तेव सु प्रतरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम इन्द्रम् ॥ १ ॥

O praising man, you offer the mighty ruler your laudation with suitable adornment in the way as an archer shoots his arrow afar. You overpower the voice of wickeds with your voice and make the mighty king rest beside the Soma-juice.

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दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय
मघदेयाय शूरम् ॥ २ ॥

O praising man, you draw the mighty ruler, your friend to you like a cow at the time of milking, you make this praise-worthy one alert in his duties and you make this bold one haste to give us the riches even as a vessal filled with treasure to the brina.

किमङ्ग त्वा मघवन् भोजमाहुः शिशीहि मा शिशयं त्वा शृणोमि
अप्नस्वती मम धीरस्तु शक्र वसुविदं
भगमिन्द्रा भरा नः ॥ ३ ॥

O powerful ruling king, why do people call you the guardian ? I hear of you to be swift and quick so you quicken me. Let my intellegence be active and bring us the luck that possesses great wealth.

त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता
सख्यं वष्टि शूरः ॥ ४ ॥

O mighty ruler, the people standing in battle invoke you in their fray wherein both the parties claim to be right. He who brings gift makes him comrade as the bold one does not make friend the man who does not press Soma-juice for Yajna.

धनं न स्पन्द्रं बहुलं यो अस्मै तीव्रान्त्सोमाँआसुनोति प्रयस्वान्
तस्मै शत्रून्त्सुतुकान् प्रातरह्नो नि स्वष्ट्रान्
युवति हन्ति वृत्रम् ॥ ५ ॥

For the sake of him who, the master of corn and grain, like the movable property presses the strong Soma-juices for this

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ruler, he bold one throws out, early in the morning his well-weaponed foes and kills the tyrant.

यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्राय
मघवा काममस्मे । आराच्चित् सन् भयतामस्य
शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम् ॥ ६ ॥

Let the foemen even afar tremble and must bow all the human glories before this mighty ruler into whom we offer our praises and who strong one accommodates our wishes.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन ।
अस्मे धेहि यवमद् गोमदिन्द्र कृधी धियं
जरित्रे वाजरत्नाम् ॥ ७ ॥

O admired by many, O mighty ruler, you with that of your fierce bolt drive to a distance the foe-men from afar. You give us wealth in corn and cattle and make your admirers praise to gain strength and riches in previous metals.

प्र यमन्तर्वृषसवासो अग्मन् तीव्राः सोमा
बहुलान्तास इन्द्रम् । नाह दामानं मघवा
नि यंसन् नि सुन्वते वहति भूरि वामम् ॥ ८ ॥

The wealthy bold king to whose heart strong Some-juice (the juice of the herbs of Soma-group) giving strength to strong ones and accompanied with thick resideue go, does not restrict his bounty to giver of these juices and he gives much wealth to Soma-presser.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले
यो देवकामो न धनं रुणद्धि समित् तं रायः
सृजति स्वधाभिः ॥ ९ ॥

At proper time he (the giver of Soma-preparation) wins advantage as a gambler plies his gains. The ruler gives

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riches blessed with corns to him who desirous of serving learned men and performing Yajnas does restrict his money.

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we over-come hunger with corn and may we first in rank allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो
वरिवः कृणोतु ॥ ११ ॥

May Brihaspati, the Lord of Vedic speeches protect us from behind, from above and from below region from wicked, may mighty ruler guard us from front side and from the centre and may he like friend to friends vouch-safe accommodation and freedom.

सू० ९० ॥ ऋषिः—भरद्वाजः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 90

Seer—Bharadvajah. Subject-matter-Brihaspatih. Metre Tristup.

यो अद्रिभित् प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत् पिता न आ रोदसी
वृषभो रोरवीति ॥ १ ॥

Brihaspatih, the fire of the cloud which is the breaker of clouds, which is the first created object and bearer of water, which is the product of cosmic flames and possessor of libations in Yajna, which moves in two ways (shining and thundering) which possesses enormous heat and is our protector and which is pourer of rain and which roars loudly in heaven and earth.

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जनाय चिद् य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन् वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्
पृत्सु साहन् ॥ २ ॥

This fire which makes room for the man of activity in the Yajna performed for the *Yajnadevas* smiting the clouds, breaks their grouping forts, and quelling the residues in battles conquer the foe-like clouds.

बृहस्पतिः समंजयद् वसूनि महो व्रजान् गोमतो देव एषः
अपः सिषासन्त्स्व१रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥

This wonderous fire conquer wealth and great stalls of cattles (causing rains) and it unchecked pouring pleasant rainy waters dispels by its thunder-bold the cloud which is unfavourable to people.

सू० ९१ ॥ ऋषिः— अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 91

Seer—Ayasyah. Subject-matter-Brihaspatih-Metre-Tristup.

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुरीयं स्विज्जनयद् विश्वजन्योऽयास्य
उक्थमिन्द्राय शंसन् ॥ १ ॥

The performer of Yajna desiring the well-being of world and firm in his intention says :—

I firm in intention and desirous of universal well-being offering the adoration to Almighty God preach my fourth generation this vedie knowledge and speech which contains seven metres, is comprehensive, is produced by God and has been received by my grand-father and father.

ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।

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विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम
प्रथमं मनन्त ॥ २ ॥

The men of austerity and compitent in the sience and procedures of Yajna praising the truth, adopting the easy way of life, possessing dexterity and bold in performing the Yajna and occupying the rank of most wise one give first place to practice of Yajna.

हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिकनिक्रदद् गा उत प्रास्तौदुच्च
विद्वाँ अगायत् ॥ ३ ॥

The master of vedic speech and knowledge with the friend devotees of prayer like swans loosening the rocky hinderances pronounces the vedic verses, proposes the singing of saman and sings.

अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि
हि तिस्र आवः ॥ ४ ॥

The master of vedic knowledge and speech makes apparent the kind of speeches (known as para, pashyanti and Madhyama) which rest hidden in the races of heart, below the mouth and throat and away from the waiste in the bond of the darkness of ignorance. He desiring to create light in the darkness spread the beams of light and manifests these three.

विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

Brihaspatih, the fire cleaving the plentiful waters tending below, together with cloud makes apparent the trio of dawn, sun and sun-beams. This thundering finds the lightning luminous like day.

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इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण ।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्
पणिमा गा अमुष्णात ॥ ६ ॥

This air cleaves the darkness of cloud (Vala) which keeps concealed water-milking ray through roar like hands and liking the cooperation with the moistening *Maruts*, the forces of air destroys the cloud and steals away the sun-beams resting hidden.

स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट् ॥ ७ ॥

This air together with the true, luminous and wealth-giving *Maruts* cleaves this darkness of cloud which conceals the rays of sun. The air which is the protector of corn with the clouds tending towards rainfall and sending out the drops, brings wealth to people.

ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः ।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः ॥ ८ ॥

These *Maruts* (the atmospheric winds) restoring the rays of sun with true force and tend to make the sun restored of rays. The sun through the cooperating Maruts protecting each other from odstructive clouds restore out the rays of it the sun.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु
मदेम जिष्णुम् ॥ ९ ॥

Let us make, this air entirely filled up through our benevolent deeds in the Yajnas performed by heroes. This air roars in atmospheric region like a lion and is over-powering and pourer of the rains.

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यदा वाजमसनद् विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म ।
बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो
बिभ्रतो ज्योतिरासा ॥ १० ॥

The sun-beams containing splendour, scattering themeselvs in all directions, strengthen the sun when this (sun) gives various wealths of grain, rises high in heaven and mounts over the regions of north direction (i. e when the sun enters in the north solstice).

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः ।
पश्चा मृधो अप भवन्तु विश्वास्तद् रोदसी
शृणुतं विश्वमिन्वे ॥ ११ ॥

O men of wisdom, for the attainment of grains you fulfil your blessings and protect the devotee of prayers with your knowledge and activities. May all the evils, thereafter, be away from us. O teacher and preacher, you both hear of our calls as you love all.

इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य ।
अहन्नहिमरिणात् सप्त सिन्धून् देवैर्द्यावापृथिवी
प्रावतं नः ॥ १२ ॥

The sun with its power cleaves assunder the head (top) of the cloud retaining waters, smites the cloud and sets the flood of waters flow. May the earth and heaven become the sources of our protection with their wonderful operations.

सू० ९२ ॥ ऋषिः—१-१२ प्रियमेधः; १६-२१ पुरुहन्मा ॥ देवता—इन्द्रः
छन्दः—१-३ गायत्री, [४-७, ९-१२ अनुष्टुप्; ८, १३ पङ्क्तिः; १४, १५ बृहती]; १६-२१ बार्हतः प्रगाथः (समा-बृहती + विषमा-सतोबृहती)

HYMN 92

Seer—1-12 Priyamedhah; 13-21 Puruhanma. Subject-matter-Indrah. Metre-1-3 Gayatri 4-7, 9-12 anustup; 8-13

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Panktih; 14-15 Brihati 16-21 Barhatah Pragathah (Sama-brihati Vishama-Satobrihati)

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे ।
सूनुं सत्यस्य सत्पतिम् ॥ १ ॥

O Man, you, for knowing every thing exactly and accurately adore with vedic verses the Almighty God who is the lord of earth and sun, who is protector of righteous men and who is the initiator of truth.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि ।
यत्राभि संनवामहे ॥ २ ॥

The men in the Yajna (Varhisi) have enkindled the fire abaze where we adore and pray.

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु ।
यत् सीमुपह्वरे विदत् ॥ ३ ॥

The Devotees (Gavah) for attaining the Almighty God who holds thunder-bolt milk out favourable knowledge (Madhu) when He finds these devotees in His nearest position.

उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥ ४ ॥

I, the disciple and *Indra*, the preceptor when reaeh vast refuge (Griha) of great controlling God drinking the knowledge of twenty one elements of rare body (Sukshma sharira) unite us with the knowledge and happiness of God who is our friend.

अर्चत प्रार्चत प्रियमेधासो अर्चत ।
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥ ५ ॥

O performers and lovers of Yajna and intellect, You sing song of Almighty God like the fort free from fears, praise

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Him, adore Him and invoke Him. Let the children supplicate Him.

अवं स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥ ६ ॥

Let there be hymn upraised in praise of Almighty God, Let the violin (viol) sound loudly, let the lute send out its voice with might and let the string of bow shrill His song loudly.

आ यत् पतन्त्येन्यः सुदुघा अनपस्फुरः ।
अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥

When the powers of firm intelligence which milk out all the desired ends and which possess all good activities, arrive at or develop grasp all-pervaing All-creating God for the guard and guidance of soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत् तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥

The mighty sun drinks the waters of this world, also the fire drinks the libations of Yajna and all the cosmic forces fill them with worldy glamour. In all these activities verily Divine power becomes capable and responsible. The subjects of the world worship Him like the cows to their calf.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ॥ ९ ॥

O Divinity, you are the glorious divine power of that of you the seven cases of grammatical operation like one flood of steams flow to the throat of living human-beings.

यो व्यतीँरफाणयत् सुयुक्ताँ उप दाशुषे ।
तक्वो नेता तदिद् वपुरुपमा यो अमुच्यत ॥ १० ॥

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That All-pervading He (God) who creates the moving and well—arranged worldly objects for the enjoyment of the soul (Dashushe), who relieves from all pains the man who is in His close contact and who is sower of seed in matter, is our leader.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत् कनीनं ओदनं पच्यमानं परो गिरा ॥ ११ ॥

The mighty powerful Divinity destroys all the obstructive forces at the shining sun cleaves through the cloud smiten by the thundering-bolt.

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥ १२ ॥

As a young child mounts his newly faishioned car so the Almighty God for the sun and for the earth (pitre matre) holds the vast cloud of which serves multtifarious purposes.

आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं
स्वस्तिगामनेहसम् ॥ १३ ॥

O Lord of home. O possessor of beautiful chins you have mountedon the car of body endowed with all the luminous organs. Let you and all of us attain the self—refulgent Divinity who has thousands of movements, who is all-bliss, free from evils and luminous among all luminaries.

तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥ १४ ॥

The men devoting them in obeisance of Almighty Divinity for arriving at the destined aim of His attainment and surrendering their spirits in Him repeat their efforts too and thus enjoy the communion with Him.

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अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥ १५ ॥

The men for whomthe wisdom and Yajna are dear and who have left the intent and practice of violence and are engaged in doing good among these people, folllowing (command) of the eternal abode of people, the All-abiding God act according to previous course of perseverance.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १६ ॥

I praise the Almighty God who is the paramount lord of peoples who is the uninterrupted moving force with His wonderful worlds, who is pre-eminent and queller of all the calamities and slayer of vritra, the cloud.

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ १७ ॥

O man of ignorance quelling quality, you for aid describe the qualities of that strong God whose two fold action, the mercy and dispensing of justice are manifest on the learned one, whose shining bolt is held by Him for the resistence (Hastaya) of obstructive forces as the sun is held for the light.

नकिष्टं कर्मणा नशद् यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णोजसम् ॥ १८ ॥

None through act and through good Yajna-performances deprived of knowledge attains that Almighty Divinity who works and strengthens the world, who is praised by all, resistless, daring and bold in might.

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन् महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः
क्षामो अनोनवुः ॥ १९ ॥

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The vedic hymn adore Him and also the earth and heaven bow to Him on whose manifestation the grand celestial and terrestrial bodies, bear motion, who is the potent conqueror and invincible in war.

यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः ।
न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट॒ रोद॑सी ॥ २० ॥

O Almighty Divinity, you are the holder of thunder-bolt. Had these been a hundred heavens and a hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rodsi) would not have matched you in your grandeur.

आ प॑प्राथ महि॒ना वृष्ण्या॑ वृष॒न् विश्वा॑ शविष्ठ॒ शव॑सा ।
अ॒स्माँ अ॑व मघव॒न् गोम॑ति
व्र॒जे वज्रि॑ञ्चि॒त्राभि॑रू॒तिभिः॑ ॥ २१ ॥

O giver of happiness, O powerfully strong one, O worshipable one, you have expaneded all the activities of bravity. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ६३ ॥ ऋषिः—१-३ प्रगाथः ४-८ देवजामयः ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 93

Seer—1-3 Pragathah, 4-8 Devajamayah. Subject-matter-Indrah. Metre-Gayatri.

उत् त्वा॑ मन्दन्तु॒ स्तोमाः॑ कृणु॒ष्व राधो॑ अद्रिवः ।
अव॑ ब्रह्म॒द्विषो॑ जहि ॥ १ ॥

O holder of thunder, may our hymns or set of praises give great delight. You display your bounty. You drive off them who are opponent of prayer and knowledge.

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पदा पणीँरराधसो नि बाधस्व महाँ असि ।
नहि त्वा कश्चन प्रति ॥ २ ॥

O Almighty God, you are mighty. There is none to equal you, You abstruct the fowl play of the parsimonious men the unrighteous ones by your word (Pada), the vedic knowledge.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।
त्वं राजा जनानाम् ॥ ३ ॥

O Almighty God, you are the Sovereign of the people and rules over those things which are produced and also the things which are not produced or created but eternal.

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते ।
भेजानासः सुवीर्यम् ॥ ४ ॥

The subjects (of the world) acquiring knowledge, desiring to perform good acts and attaining the excellent power have communion with Almighty God who is manifest in the world.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।
त्वं वृषन् वृषेदसि ॥ ५ ॥

O Almighty God, you are mighty one are strong one You are evinced and manifest from your strength, victory and power.

त्वमिन्द्रासि वृत्रहा व्य१न्तरिक्षमतिरः ।
उद् द्यामस्तभ्ना ओजसा ॥ ६ ॥

O Almighty God you are the dispeller of darkness (ignorance), you have spreaded the firmament and you have uphold the heaven with you might.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः ।
वज्रं शिशान ओजसा ॥ ७ ॥

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O Almighty Divinity, you whetting the thunder-bold with might and you hold the lightning that properly suits to you,.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा ।
स विश्वा भुव आभवः ॥ ८ ॥

O Almighty God, you are preeminent over all creatures by your strength and vigour. You pervade all that exists.

सू० ९४ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—१-३, १०, ११ त्रिष्टुप्; ४-९ जगती ॥

HYMN 94

Seer—Krishnah. Subject-matter-Indrah. Metre-1-3, 10, 11 Tristup ; 4-9 Jagati.

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥ १ ॥

Let the sovereigh King who is strong active by righteous acts, who is over-powerer of all the conquering forces with his great vigorous unlimited power come to us for our pleasure.

सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ ।
शीभं राजन्त्सुपथा याह्यर्वाङ् वर्धाम ते पपुषो वृष्ण्यानि ॥ २ ॥

O mighty ruler, your chariat is firm-seated, your horses are submissive and easily managed and your hands hold the weapon firmly grasped. O King, you are the ruler of people, you come quickly before us and we will increase your protective power.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम् ।
प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधमादो वहन्तु ॥ ३ ॥

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Let the bearers of king who are strong enough, active and co-participants in enjoyment, bring amongst us this king who is the sovereign of men, holder of thunder like weapon, mighty, bigorous, possessor of conquering might and endowed with real vigour.

एवा पतिं द्रोणसाचं सचेतसमूर्ज स्कम्भं धरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा
केनिपानामिनो वृधे ॥ ४ ॥

O ruler, thus, you work like a bold one in support of the man who is supporter, full of knowledge and piller of the vigour. You prepare your energies and collect that vigour in you and like the master you stand for the progress of wise men.

गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या
तव पात्राणि धर्मणा ॥ ५ ॥

May the valuable wealth, so will I pray, come to us. You come to the Yajna of the men performing Yajnas, you are the ruler of people, you sit on this grass-seat and your protective powers are violable according to the command of religious law.

पृथक् प्रायन् प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।
न ये शेकुर्यज्ञियां नावमारुहमीर्मैव
ते न्यविशन्त केपयः ॥ ६ ॥

The most prominent devotees of Divine adorations advance onward in various walk of life and they perform the deeds of tremendous difficulties and consequences. They who could not succed to ascend the ship of righteous deed, intent and purpose, sink down in desolation trembling with alarm.

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एवै पागपरे सन्तु दूढ्योऽश्वा येषां दुर्युज आयुयुज्रे ।
इत्था ये प्रागुपरे सन्ति दावने पुरूणि
यत्र वयुनानि भोजना ॥ ७ ॥

In this way others who are evil-minded be left desolated. They whose incontrollable organs have come to control be placed in good position and they who are to surrender them in resignation of worldly attachments in which are performed man good deeds and are possessed of many supporting means enjoy great delight in the world.

गिरीँरज्रान् रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत्
समीचीने धिषणे वि ष्कभायति वृष्णः
पीत्वा मद उक्थानि शंसति ॥ ८ ॥

Almighty self-refulgent Divinity (Dyauh) supports the quickly moving clouds, He illuminates the luminaries the celestial space, He holds firm the twain of earth and sun connected with each other and He guarding the strong forces preaches (reveals) the vedic speech enjoying His blessedness.

इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः
अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ
मघवन् बोध्याभगः ॥ ९ ॥

O Almighty Divinity, I bear in to action your control that intiates in doing good undoing evils and through which you punish the men intending to trouble others. Under your this control there be my abode. O Bounteous Lord in the Yajna arranged you know our intentions.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्यस्माकेन
वृजनेना जयेम ॥ १० ॥

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May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we, first in rank, allied with princes acquire possessions with our own exertions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो
वरिवः कृणोतु ॥ ११ ॥

May Brihaspati, the Lord of vedic speeches protect us from behind, from above and from below region from wicked may mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

सू० ९५ ॥ ऋषिः—१ गृत्समदः; २-४ सुदाः ॥ देवता—इन्द्रः ॥ छन्दः—१ अष्टिः; २-४ शक्वरी ॥

HYMN 95

Seer—1 Gritsamadah ; 2-4 Sudah. Subject—matter Indrah. Metre-1 Ashtih ; 2-4 Shakvari.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत् सोममपिबद्
विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद् देवो
देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

The man of sharp understanding power who is great in attainments being satisfied in his three kinds of progresses (the physical, social and spiritual) drinks the Soma-juice mixed with barley pressed by a man of comprehensive knowledge (Vishnu) and as he desires this Soma-juice gladen the great man of long standing to perform the great deed and that man pious, truthful and possessor of wondrous powers attains the unity with this Almighty God who Himself is truthful.

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प्रो ष्वंस्मै पुरोरथमिन्द्राय शूषमंर्चत ।
अभीके चिदु लोककृत् संगे समत्सु वृत्रहास्माकं बोधि
चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ २ ॥

O people, you appreciate the power of this mighty ruler which makes the strength of foe-men vanish and set the chariot in the foremost place. He gives us room and encourages us in closest place, in get together and in the battles. He has been known as the dispeller of foe men. Let the weak bow-strings of wicked break upon the bow.

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम् ।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ३ ॥

O mighty ruler, you have made the stream flow down, you have destroyed the mortifying trouble, you have become foeless, yau presrve the grain produced in water and we embrace that of you. Let the weak bow strings of wicked break upon bow.

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः ।
अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु
नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ४ ॥

Let all our miseries and bad designs be destroyed, you, O mighty ruler, chast bolt upon that foe who desires to kill us and your generous bounty gives us wealth. Let the weak bow-strings of wicked break upon bow.

सू० ९६ ॥ ऋषिः—१-१० पूरणः; ६-९ ब्रह्मा च, भृग्वङ्गिराश्च, १० ब्रह्मा च; ११-१६ रक्षोहाः; १७-२३ ब्रह्मा; २४ प्रचेताः ॥ देवता—१-५ इन्द्रः; ६-१०, १७-२३ यक्ष्मनाशनम्, ११-१५ गर्भदोषनाशनम्; २४ दुःष्वप्न- नाशनम् ॥ छन्दः—१-८ त्रिष्टुप्; ९ शक्वरीगर्भा जगती; १०-१८ अनुष्टुप्; १९ ककुम्मत्यनुष्टुप्; २० [illegible] पुरउष्णिक्; २१

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उपरिष्टाद् विराड् बृहती; २२ उष्णिग्गर्भा निचृदनुष्टुप् २३ पथ्यापङ्क्तिः; [२४ अनुष्टुप्] ॥

HYMN 96

Seer—1-10 Puranah ; 6-9 Brahma cha ; Bhriguangira-sacha ; 10 Brahmacha ; 11-16 Rakshohah ; 17-23 Brahma ; 24 Prachetah Subject-matter-1-5-Indrah ; 6-10, 17-23 Yakshmanashanam 11-17 Garbha-doshanashanam : 24 Duhsvappnanashanam. Metre-1-8 Tristup ; 9 Shakvarigarbha Jagati ; 10-18 Anustup ; 19 Kakumnmatyanustup ; 20 Chatuspada Bhurigushnik ; 21 Uparistad Virad Brihati ; 22 Ushniggarbha Nichridanustup ; 23 Pathyapanktih ; 24 Anustup.

तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च ।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्
तुभ्यमिमे सुतासः ॥ १ ॥

O mighty ruler, you drink this strong draught of this cerial preparation, unyoke your horses which may carry all the chariots, let not other *Yajmanas* slay you, as for you here are juices of Soma kept ready.

तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति ।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ
इह पाहि सोमम् ॥ २ ॥

O mighty ruler, juices of herbs effused are yours and yours are also the juices to be pressed, our resonant praise songs invite you, O mighty one pleased with this Yajna and knowing all of the worldly affairs come hither and guard the kingdom (Soma).

य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति ।
न गा इन्द्रस्तस्य परा ददाति
प्रशस्तमिच्चारुमस्मै कृणोति ॥ ३ ॥

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The mighty ruler does not crushes out the voices of the man who desiring to be *Deva*, the wonderful one effuses soma-juice with devoted mind and yearning heart for this king and he treats him (the presser of soma) well.

अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम्।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो
हन्त्यनानुदिष्टः ॥ ४ ॥

The mighty ruler becomes clearly favourable to this man who like a rich man prasses soma juice for him. He supports the man (pressor of juice) in his bended arms and slays him who stands against God and knowledge.

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र
त्वा शुनं हुवेम ॥ ५ ॥

O mighty ruler, we desiring horses, desiring land, desiring grain call on you to come to us, O strong one, may we occopying proper place in your good intention easly call on you.

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी
प्र मुमुक्तमेनम् ॥ ६ ॥

O man, I, the physician set you free by this medicinal oblatory preparation from the unknown decline and from consumption for your life. Let the electricity and fire free him from rehenumatic affection if it has grasped this man.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥ ७ ॥

Be his days ended, be he in a serious condition and be he brought to death already I, the physician bring him out of the lap of destruction and save him to live a life lasting a hundred autumns.

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सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य
दुरितस्य पारम् ॥ ८ ॥

I have restored him to health with the medicine named shatavirya which has hundred-powered potency, thousand-powered potency and has the power to make one lead the life of hundred years. Let the mighty physician lead him safe for a hundred autumns and to the farther shore of disease and pains

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः
शतायुषा हविषाहार्षमेनम् ॥ ९ ॥

O man, you increasing your strength live a hundred autumns live through a hundred springs and a hundred winters. Let elctricity, fire, sun and air through the medicine lasting hundred years' life restore him for hundred autumns.

आहार्षमविदं त्वा पुनरागाः पुनर्णवः ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ १० ॥

So I have found and rescued you O man and you have now returned with renewed youth. O you fit in whole of your members I have restored for you the sight and all the life.

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥

Let the fire killing the germs attaining power with medicine (Brahmana) dispel the germ ef disease named as *Durnama* which rests in grasping womb.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥

Let the fire with the aid of medicine and treatment destroy that flesh-eating germ which known as Durnama, bearing malignancy has found place in your grasping womb.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम् ।
जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १३ ॥

O Woman, I the physician drive away from here that germ of disease which destroys the sinking semen-seed, the settled seed and the moving embryo and which kills the born babe.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेळ्हि तमितो नाशयामसि ॥ १४ ॥

I, the physician ex:erminate that germ of disease which divide your legs, which being a third lies between the married pair and which penetrates and licks your side.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १५ ॥

I, the physician exterminate from here that germ of disease which rests with you in borrowed form of brother, lover and husband and destroys your progeny.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।
प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १६ ॥

I, the physician exterminate even that germ of disease which through darkness, or sleep deceive you, lies down by you and destroys your porgeny.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १७ ॥

O patient, I, the physician drive away disease from your eyes, from your nostrils; from your ears, from your chin, from your head and brain and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्यमंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ १८ ॥

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I drive away disease from your necktendons and neck, from the breast-bones and from the spine, from shoulders and from upper lower arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥ १९ ॥

I drive away disease from viscera and all within, from rectum, from the heart, from kidneys, liver and from spleen.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ २० ॥

I drive away disease from intestines from rectum from bowls, from stomach from sides and side voids.

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्यं१ श्रोणिभ्यां भासदं भंससो
वि वृहामि ते ॥ २१ ॥

I drive away disease from thighs, from knee-caps, from heals and from the fore part of feet, from hips, from stomach and from groin.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥

I drive away disease from what is voided from within from fingers, from hair, from nails, from all your self and from top to toe, from bones, from marrouls, from nerves and from veins.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण
विष्वञ्चं वि वृहामसि ॥ २३ ॥

I drive away disease from every member of the body, from every hair, from every joints and drive away infection from

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skin and all disease through the endevour of the men possessing the knowledge of rare things.

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥

Let this dream having its impact on mind depart and vanquish away. Let destruction be seen away from us. The mind of living man has manifold activities.

सू० ९७ ॥ ऋषिः—कलिः ॥ देवता—इन्द्रः ॥ छन्दः—१, २ बार्हतः प्रगाथः (बृहती+सतोबृहती); ३ बृहती ॥

HYMN 97

Seer—Kalih. Subject-matter-Indrah. Metre—1-2 Barhatah Pragathah (Brihati Satobrihati); 3 Brihati.

वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥ १ ॥

We here verily yesterday let this brave man drink the soma-juice. So to day offer him eqipped with bolt the pressed juice for his strength, O man you adorn him with the knowledge of what is to hear.

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥ २ ॥

Even the wolf, the savage beast that rends the sheep adhere to the path of his (the brave mans') decrees. So, O mighty ruler, you graciously accepting this our praise come to us with wondrous thought.

कदू न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥ ३ ॥

What are those manly deed of vigour and admiration that this mighty ruler has not done ? Who has not heard his glorious title as the Vritra-slayer from his inception ?

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सू० ९८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 98

Seer—Shanyuh; Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati Satobrihati).

त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ १ ॥

O Almighty God, we the men of wisdom and action in attainment of wealth call you only. O protector of good men, people call you in the war and the men of horses in their races and travels call you,

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

O Wondrous one, O holder of thunder-bolt, O lord of cloud and mountains, O Almighty God, that you being adored by men give us the horses to pull chariot and kine as the victorious man is given grain and wealth.

सू० ९९ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 99

Seer—Medhyatithih. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati-Satobrihati).

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥

O Almighty Divinity, the men in general and the men enlightened with understanding possessing all decencies laud you with vedic hymns for their full protection. O strong one, the men of knowledge and strict discipline of celebacy praise and pray you.

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अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ २ ॥

The Almighty God increases the strength, power etc of this soul born in His all-pervading bliss. The living men today even as of previous sing the praise of that majestic Power of Him.

सू० १०० ॥ ऋषिः—नृमेधः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 100

Seer—Nrimedhah. Subject--matter--Indrah--Metre-Ushnik.

अधा हीन्द्र गिर्वण उप त्वा कामान् महः ससृज्महे ।
उदेव यन्त उदभिः ॥ १ ॥

O Almighty God, we send our great wishes beforc you. O All-praised one, coming like floods followed by floods.

वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।
वावृध्वांसं चिदद्रिवो दिवेदिवे ॥ २ ॥

O mighty Lord, as the rivers swell the ocean so our prayers magnify the glory of yours who is grown in powers every day.

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे ।
इन्द्रवाहा वचोयुजा ॥ ३ ॥

The natural forces with their praiseworthy functioning yoke the electricity and air (Hari) as carrier which are the bearers of powerful actions and disseminators of the words (sounds) with the chariot-linke world of this Divinity lasting for many ages.

सू० १०१ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 101

Seer—Medhyatithih. Subject-matter-Agnih. Metre-Gayatri.

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अ॒ग्निं दू॒तं वृ॑णीमहे॒ होता॑रं वि॒श्ववे॑दसम् ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥ १ ॥

We choose to accept in our use this fire which gives motion, which heats the things, which is the means of attaining wealth and which accomplishes the task of this worldly affairs.

अ॒ग्निम॑ग्निं ह॒वीम॑भिः॒ सदा॑ हवन्त वि॒श्पति॑म् ।
ह॒व्य॒वाहं॑ पुरुप्रि॒यम् ॥ २ ॥

O people, you ever take into use this refulgent and impellent fire with oblatory substanees. This is the protector of creatures, carrier of oblations and operator of many favourable performances.

अग्ने॑ दे॒वाँ इ॒हा व॑ह जज्ञा॒नो वृ॒क्तब॑र्हिषे ।
असि॒ होता॑ न॒ ईड्यः॑ ॥ ३ ॥

Let this fire bring the forces reccipient of the oblatory substances and this is born for him who spreads the Yajna. This is giver as well as consumer of the world and deserves our praise.

सू० १०२ ॥ ऋषिः—विश्वामित्रः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 102

Seer—Vishvamitrah. Subject-matter-Agnih. Metre-Gayatri.

ई॒डेन्यो॑ नम॒स्य॑स्ति॒रस्तमां॑सि दर्श॒तः ।
सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥ १ ॥

This fire is the subject of studies, praiseworthy it is the means of wision, it is the source of rain and this fire dispels away the darkness. This is enkindled for Yajna.

वृषो॑ अ॒ग्निः समि॑ध्य॒तेऽश्वो॒ न दे॑व॒वाह॑नः ।
तं ह॒विष्म॑न्त ईडते ॥ २ ॥

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Like a horse this powerful fire which is the carrier of natural forces is enkindled for Yajna. The men having oblations decribe the property of it.

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।
अग्ने दीद्यतं बृहत् ॥ ३ ॥

We, the strong ones keep *Ablaze* this fire which is powrful and source of energy, great and refulgent.

सू०१०३ ॥ ऋषिः—१ सुदीतिपुरुमीढौ; २, ३ भर्गः ॥ देवता—अग्निः ॥

छन्दः—१, २ बृहती; ३ सतोबृहती ॥

HYMN 103

Seer—1. Sudite-purumidhau; 2, 3 Bhargah. Subject-matter-Agnih. Metre-1, 2 Brihati; 3 Satobrihati.

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १ ॥

O men of plentiful wealth, you for security with praises describe the powers of fire which has enhanced luminosity. You describe the qualities of fire for prosperity. O people, you take into use the fire known to all for illuminating the house.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

We choose this fire as the source of integration and disintegration. Let it come to our uses with its heating and impellent forces. Let the populaes disciplined and possessing oblational substances for knowing it entirely take it in to use.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ ३ ॥

In the grand performance of Yajnas the ladles (full of ghee) move frequently to offer oblations to this fire which is present in all the world and is the producer of flames. We praise in

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our Yajnas this fire which is the maintainor of force, the centre of light and full of powers.

सू० १०४ ॥ ऋषिः—१, २ मेध्यातिथिः; ३, ४ नृमेधः ॥ देवता—इन्द्रः छन्दः—बार्हतः प्रगाथः (विषमा- बृहती × समा-सतोबृहती ॥

HYMN 104

Seer—1, 2 Medhyatithih ; 3, 4 Nrimedhah. Subject-matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Sama satobrihati).

इमा उं त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥

O God, the possessor of plentiful wealth, these prayers which are mine may maginify your glory. The wise men pure and pious shining like flames pray you with the set of prayers.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

This Almighty Divinity like the vast space with seers spreads the strengthening ones in thousand ways. His grandeur is true. I in the Yajna which is realm of enlightened persons praise his power.

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥ ३ ॥

May Almighty God who is invoked in all the wars, who is dispeller of ignorance and destroyer of our internal enemies (aversion etc) and who deserves all praise adorn our Yajna and prayers.

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥ ४ ॥

O Almighty Divinity, you are the first and best of all in sending bounteous gifts and you are true administrative power. We accept the alliance of the mighty son of strength which bears spreading fame.

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सू० १०५ ॥ ऋषिः—१-३ नृमेधः; ४, ५ पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—१, २, ४, ५ बार्हतः प्रगाथः(१, ४ बृहती, २, ५ सतोबृहती); ३ बृहती ॥

HYMN 105

Seer-1-3 Nrimedhah ; 4-5 Puruhanma. Subject-matter-Indrah. Metre-1, 2, 4, 5 Barhatah Pragathah (1, 4 Brihati, 2, 5 Satobrihati) ; 3 Brihati.

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ १ ॥

O mighty ruler, you in battles are the subduer of all hostile encountering bands. You are the father of the subject. You all-conquering cancelling the curse are the victor of the vanquisher.

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ २ ॥

O mighty ruler, the heaven and the earth cling close to your victorious might as father and mother to their child. When you attack the powerful enemy (vritra) all the hostile rivals shrink and faint at your wrath.

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥ ३ ॥

O people, you for your security go to the mighty ruler who is mature in age and thought, who attacks and whom none may attack, who is inciter, swift, victorious, best of charioteers and Vanquished strengthener of the man who rends the enemies.

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ ४ ॥

I praise the Almighty God who is the paramount lord of people, who is uninterrupted moving force with His

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wounderful words, who is pre-emient and quell of all the calamities and slayer of vritra, the cloud.

इन्द्र त शुम्भ पुरुहन्मन्नवसे यस्यं द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ ९ ॥

O man of ignorance-quelling quality, you for aid described the qualities of that strong God whose two-fold action, the mercy and dispensing of justice are amnifest on the learned one, whose shining bolt is held by Him for the resistence of obstructive forces as the sun is held for the light.

सू० १०६ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 106

Seer-Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तव त्यदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम् ।
वज्रं शिशाति धिषणा वरेण्यम् ॥ १ ॥

To that lofty energy of yours, your strength and your intelligence and your thunder-bolt for which we long your vedic speech and knowledge make keen.

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।
त्वामापः पर्वतासश्च हिन्विरे ॥ २ ॥

O Almighty God, the heaven and earth magnify your perseverance and fame. The waters and mountains please you.

त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः ।
त्वां शर्धो मदत्यनु मारुतम् ॥ ३ ॥

O Almighty God, the great powerful sun, the air and water magnify your glory. The human strength follows your command.

सू० १०७ ॥ ऋषिः—१-३ वत्सः; ४-१२ बृहद्दिवोऽथर्वा; १३, १४ ब्रह्मा; १५ कुत्सः ॥ देवता—१-१२ इन्द्रः; १३-१५ सूर्यः ॥ छन्दः—१-३ गायत्री; ४-१२, १४, १५ त्रिष्टुप्; १३ आर्षी पङ्क्तिः ॥

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HYMN 107

Seer—1-3 Vatsah ; 4-12 Brihaddivo Atharva ; 13, 14 Brahma ; 15 Kutsah. Subject matter-1-12 Indrah ;13-15 Suryah. Metre-1-3 Gayatri ; 4-12, 14, 15 Tristup ; 13 Arshi Panktih.

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।
समुद्रायेव सिन्धवः ॥ १ ॥

All the subjects and people bow down to His wrath as rivers bend them to sea.

ओजस्तदस्य तित्विष उभे यत् समवर्तयत् ।
इन्द्रश्चर्मेव रोदसी ॥ २ ॥

The power of Almighty God shines brightly when he brings together the heaven and earth (in their respective place) like a skin

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।
शिरो बिभेद वृष्णिना ॥ ३ ॥

The Almighty God with his powerful thunder-bolt of hundred knots sever the head of fiercely moving water-restraining cloud.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु
यदेनं मदन्ति विश्व ऊमाः ॥ ४ ॥

This Supreme Being along is pre-eminent power in all the worlds and from his efficiency springs up powerful sun with splendid valour. As soon as it comes into existence it overcome the forces working contrarily as all the protective forces co-operate it.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त
प्रभृता मदेषु ॥ ५ ॥

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Ever being mature with his strength and possessing ample vigour the Almighty God as the smiter (shatru) of cloud strikes fear into *Dasa*, the cloud causing drought or famine. He contains in Him all that moves and that do not move. O Lord, all guarded and supported by you praise you at Yajnas

त्वे क्रतुमपि॑ पृञ्चन्ति भूरि॒ द्विर्यदे॒ते त्रिर्भव॒न्त्यूमाः॑ ।
स्वा॒दोः स्वादी॑यः स्वा॒दुना॑ सृ॒जा समदः॑
सु मधु॒ मधु॑नाभि योधीः ॥ ६ ॥

O Almighty Divinity. All concentrate their mental vigour on you. These your protective forces multiply them twice and thrice. O Lord, you blend what is sweeter to sweet with greater sweetness and you bring to emancipated souls this happiness augmented with blessedness.

यदि॒ चिन्नु त्वा॑ ध॒ना जय॑न्तं॒ रणे॑रणे अनु॒मद॑न्ति॒ विप्राः॑ ।
ओजी॑यः शुष्मिन्त्स्थि॒रमा त॑नुष्व॒ मा त्वा॑ दभन्
दु॒रेवा॑सः कशो॒काः ॥ ७ ॥

O Powerful, bold mighty God, in you, the winner of all the riches, these learned men are joyful on the occasions of festivity. You spread firmness in the world and the malignant and evil forces can never overpower you.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑ ।
चो॒दया॑मि त॒ आयु॑धा वचो॑भिः सं ते॑ शिशामि॒
ब्रह्म॑णा॒ वयां॑सि ॥ ८ ॥

O Almighty God, we realising great fury of wars smite down the enemies in balles with you. Through your advice I impel my arms. I make my living swift and sharp with your knowledge.

नि तद् द॑धि॒षेऽव॑रे॒ परे॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे ।
आ स्था॑पयत मा॒तरं॑ जिग॒त्नुमत॑ इन्वत
कर्व॑राणि॒ भूरि॑ ॥ ९ ॥

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O Almighty God, you in that house which is distant and which is near (i. e. the earth and heaven)guard with protection and grain. O men, you establish God who is the mother of all and the most victorious power in your heart and you through Him bring many deeds to completion.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥ १० ॥

O man of spiritual attainment you pray Almighty God, who is attained by many ways, is most skilful, is supreme amongst superiors and is the wisest of all the wise ones. He most powerful through His power beholds every thing and makes the structure of earth.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान् ॥ ११ ॥

The man of broad brillience and vision, happy with blessdness of God and fore-most in all makes this prayer of Almighty God his own strength. That self-sovereign Divinity abides in the cloud and earth. It is only He who swift and strong pervades the universe.

एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्व१मिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥ १२ ॥

Thus, the great, highly enlightened man of firm attitude (Atharva) pronounces his comprehnsive prayer and praise to Almighty Divinity alone. In this way, the day and night like two sisters present on the earth and these perfect sun and earth with their power please Him and magnify His glory.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।

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दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः ॥ १३ ॥

Bright, presence of luminous bodies, and the brillant herald of this sun mounting the celestial regions, makes the day, dispels ths darkness and shining in radiance passes over the places hard to traverse.

चित्रं देवानामुद्गादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १४ ॥

This wondrous one amongest all the luminous bodies, the sun which is giver of life is the eye, the means of vision for air, water and fire. This sun fills the earth, firmament and heavenly region and is the Atma, the most impellent force of whatever moves and whatever does not move.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १५ ॥

As a man follows a maiden so this sun follows the refulgent dawn. In this, the pious men extend their ages towards benevolent God for gain of good fortune.

सू०१०८ ॥ ऋषिः—नृमेधः ॥ देवता—इन्द्रः ॥ छन्दः—१ गायत्री; २ ककुबुष्णिक्; ३ पुरउष्णिक् ॥

HYMN 108

Seer—Nrimedhah. Subject-matter-Indrah. Metre-1 Gayatri; 2 Kakubushnik; 3 Pura Ushnik.

त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे ।
आ वीरं पृतनाषहम् ॥ १ ॥

O Almighty God, you please bring us vigour, riches and hero conquering the battle. O strong one, you are the

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observer of all, and possessor of hundred of skills and acts.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।
अधा ते सुम्नमीमहे ॥ २ ॥

O possessor of hundred powers, O Almighty, O giver of room to all, you are our father and you are also our mother. We wish happiness from you.

त्वां शुष्मिन् पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।
स नो रास्व सुवीर्यम् ॥ ३ ॥

O All-praised, O Possessor of hundred powers, O mighty one, I praise you, the doer of powerful acts. So you grant us heroic might.

सू० १०९ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 109

Seer—Gotamah. Subject-matter-Indrah. Metre-Gayatri.

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे
वस्वीरनु स्वराज्यम् ॥ १ ॥

Like the shining rays of the grand sun which drink the water the people having their close contact with strong Almighty God and having spiritual wealth drink the pleasure of God. They for attaining grace and nicely become happy and delighted after attaining blessedness or self-freedom.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं
वस्वीरनु स्वराज्यम् ॥ २ ॥

These people desiring close contact, having all inquisitiveness about *Indra*, the Almighty God bring into maturity *Soma*,

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the knowledge like the loving cows. They having spiritual wealth aim their fatal delighted after attaining blessedness or self-freedom.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये
वस्वीरनु स्वराज्यम् ॥ ३ ॥

These people conscious of all affairs with great obeisance praise the power of this Almighty Divinity. For attaining the perfect knowledge or the knowledge of previous existence follow His many laws and having spiritual wealth become happy and delighted after acquiring blessedness or self-freedom.

सू० ११० ॥ ऋषिः—श्रुतकक्षः सुकक्षो वा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 110

Seer—Shrutkaksha Sukakshova, Subject-matter-Indrah. Metre-Gayatri.

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

Let our voices praise the world (Sutam) of Almighty God All-bliss. May the devotees and priests praise the praise-worthy one.

यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

In this created world we praise and pray Almighty God in whom all the decencies and seven groups of energy (the Maruts) rest and remain.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत ।
तमिद् वर्धन्तु नो गिरः ॥ ३ ॥

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The men of learuing and action spread the Yajna imparting awareness of duties in the three *Ashramas* and three *Savanas*. May our praises and voicee augment that Yajna.

सू० १११ ॥ ऋषि:—पर्वत: ॥ देवता—इन्द्र: ॥ छन्द:—उष्णिक् ॥

HYMN 111

Seer—Parvatah. Subject-matter-Indrah. Metrc-Ushnik.

यत् सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये ।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

O Almighty God, you, with the rays brings to the people *Soma*, the sun which spreads in three localities (Trite) and is stationed in space (Aptye) and that which remains in Maruts, cosmic forces.

यद्वा शक्र परावति समुद्रे अधि मन्दसे ।
अस्माकमित् सुते रणा समिन्दुभिः ॥ २ ॥

O mighty one, you with rays bring to us the vital vigaur which remains in far distant atmospheric space and for our sake you roar (through thunder-bolt) in created world (Sute).

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते ।
उक्थे वा यस्य रण्यसि समिन्दुभिः ॥ ३ ॥

That you are the strengthener of the *Yajmana* who performs Yajna. O Protector of the pious men, you through your powerful worlds preach in the prayer held by this Yajmana.

सू० ११२ ॥ ऋषि:—सुकक्ष: ॥ देवता—इन्द्र: ॥ छन्द:—गायत्री ॥

HYMN 112

Seer Sukakshan. Subject-mctre. Indrah Metre-Gayatri.

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य ।
सर्वं तदिन्द्र ते वशे ॥ १ ॥

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O dispeller of ignorance, O impeller of all, O mighty Divinity All that which you pervade and control at present is in your power.

यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे ।
उतो तत् सत्यमित् तव ॥ २ ॥

O Protector of all existences, as you think, I shall never die, O mighty one so this your thought is true indeed.

ये सोमासः परावति ये अर्वावति सुन्विरे ।
सर्वांस्ताँ इन्द्र गच्छसि ॥ ३ ॥

O Almighty God. you know and pervade all those creations (Somasah) which are created far away and which are created nearer.

सू० ११३ ॥ ऋषिः—भर्गः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 113

Seer—Bhargah. Subject-matter-Indrah. Metre-Barhtah Pragathah (Brihati Sato-brihati).

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥ १ ॥

Let the king directly hear this my voice of two kinds-that which is for and that which is against. The mightiest king with discriminating intelligence come to us to drink the juice of soma-herbs.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥ २ ॥

The heaven and earth have faishioned for power to him who is strong and independent ruler. O king, you seats yourself first among your peers. Your soul longs juice of soma.

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सू०११४ ।। ऋषिः—सौभरिः ।। देवता—इन्द्रः ।। छन्दः—गायत्री ।।

HYMN 114

Seer—Saubharih. Subject-matter-Indrah. Metre Gayatri.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥ १ ॥

O Almighty God, you are rivalless and companionless from all times by your nature (janusha). By your pervasiveness and creation (Yudha) you desire comradeship.

नकीं रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित् पितेव हूयसे ॥ २ ॥

O Almighty one, you never find the wealthy man to be your friend. Those man who are flown with wine scorn you. when you issue the thunder and make one think you are invoked as father.

सू० ११५ ।। ऋषिः—वत्सः ।। देवता—इन्द्रः ।। छन्दः—गायत्री ।।

HYMN 115

Seer—Vatsah. Subject-matter-Indrah-Metre-Gayatri.

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ ।
अहं सूर्यइवाजनि ॥ १ ॥

I, the man of intuition have received deep knowledge of eternal law and now I have emerged like sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् ।
येनेन्द्रः शुष्ममिद् दधे ॥ २ ॥

I like an intelligent (Kanva) adorn my voices of prayer with that ancient knowledge by which the Almighty God is endowed with strength.

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ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।
ममेद् वर्धस्व सुष्टुतः ॥ ३ ॥

O Almighty God, you invoked lead to progress to me among those who do not praise you and these seers who do praise you.

सू० ११६ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 116

Seer—Medhyatithih. Subject-Matter-Indrah. Metre-Brihati.

मा भूम निष्ट्या इवेन्द्र त्वदरणा इव ।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

O King, O holder of bolt, we may never be cast a side from you and never be strengers to you. We never be counted as rejected trees and we be treated as the men never to burn or die.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सुकृत् सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

O-slayer of enemies, we are thought to be indolent and unprepared for the fray. O heroe let us be glad again and again by your great bounty and praises,

सू० ११७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—विराट्
[त्रिपदा गायत्री] ॥

HYMN 117

Seer—Vasisthah. Subject-matter-Indrah. Metre-Virat (Tripada Gayatri),

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः ।
सोतुर्बाहुभ्यां सुयतो नार्वा ॥ १ ॥

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O lord of horse, O mighty ruler, you drink the herbacious juice and let it make you cheerful. This is that juice which has been pressed for you by the man who is as strong as rock and is like a trained horse and this has been produced with the hands of the man preparing it.

यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि ।
त्वामिन्द्र प्रभूवसो ममत्तु ॥ २ ॥

O mighty ruler, O master of plentiful riches, let this juice suits to you which is nice and gladdening for you, and by which you kill the foes, make you cheerful.

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो
अर्चति प्रशस्तिम् । इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

O wealthy one you, in my front know that my praise through which the man of self-control and austerity praises you. You accept these praises in the place where we get together.

सू० ११८ ॥ ऋषिः—१, २ भर्गः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः
छन्दः—बार्हतः प्रगाथः (विषमा-बृहती × समा-सतोबृहती) ॥

HYMN 118

Seer—1,2 Bharagh; 3,4 Medhyatithih. Subject-matter Indrah. Metre- Barhatah Pragathah (Vishma Brihati Samasatobrihati)

शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ १ ॥

O protector of knowledge, O Almighty God, you grant me strength with all protective powers and we follow you who like a wealthy man is giver of riches.

पौरो अश्वस्य पुरुकृद् गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर ॥ २ ॥

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O Divinity, you are the increaser of steeds, you are the multiplier of kine and you are refulgent and like the well. No, one may impair your gift, you bring me whatever I ask.

इन्द्रमिद् देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ ३ ॥

We, the devotees, call Almighty God in spreading the worship of God, we call Almighty God in Yajna proceeding, we call Almighty God in battle and we call Almighty God for gain of riches.

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥ ४ ॥

Almighty God with his might has spread heaven and earth, the Almighty God has illuminated the sun. All the creation are safe in the Almighty God.

सू० ११६ ॥ ऋषिः—१ आयुः, २ श्रुष्टिगुः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 119

Seer—1 Ayuh; 2 Astiguh. Subject-matter-Indrah. Metre—Barhath Pragathah (Brihati Sato brihti).

अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ १ ॥

The perfect knowledge of God has been praised. O people, pronounce the Vedic hymn for attaining Almighty God. The devotees pour the perfect great voice of the truth and eternal law and these grant the worshipers many thoughts.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥ २ ॥

The men of great wisdom, swift and active worships, adorable God who possesses the knowledge of subjects as well as

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objects, who pours light and who spreads unto us riches and mighty strength and all the created objects and prosperities are for us.

सू०१२० ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 120

Seer—Devatithih. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati satobrihati).

यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥ १ ॥

O strong one, O mighty Lord, when you are invoked by men eastward, west ward and from north and south, you praised by men are for mankind and are for man swift in action.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा
यच्छन्त्या गहि ॥ २ ॥

O mighty Divinity, when you rejoice unto learned man unto the man smiting violence, unto man of great preseverance and unto man of capability, the learned men bringing all praises for you attract you with vedic hymns, You came.

सू० १२१ ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (बृहती+सतोबृहती) ॥

HYMN 121

Seer—Devatithih. Subject-matter-Indrah—Metre Barhatah Pragathah (Brihati Satobrihati).

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

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O heroe Divinity. we, like the cows unmilked praise you who is the administrator of this moving world, ruler of unmoving world and is the giver of happiness.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ २ ॥

O Lord of wealth, like you or as a parellel to you none terr-istrial and celestial has emerged and even will emerge. O Almighty Divinity, we desiring land and possessing might call you.

सू० १२२ ॥ ऋषिः—शुनःशेपः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 122

Seer—Shunahshepah. Subject-matter—Indrah. Metre-Gayatri.

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।
क्षुमन्तो याभिर्मदेम ॥ १ ॥

Let there, in the administration of the king and in the place of our gathering be wealth and great strength the subjects with whom we enjoy happiness.

आ घ त्वावान् त्मनाप्त स्तोतृभ्यो धृष्णवियानः ।
ऋणोरक्षं न चक्र्योः ॥ २ ॥

O fearless king, you yourself, like you wise being invited come to your admirers as the axle moves in the wheels.

आ यद् दुवः शतक्रतवा कामं जरितृणाम् ।
ऋणोरक्षं न शचीभिः ॥ ३ ॥

O possessor of hundred powers. You like an axle accept whatever is the service offered by admirers and with your power and wisdom fulfil the wish of them.

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१२३ ॥ ऋषिः—कुत्सः ॥ देवता—सूर्यः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 123

Seer—Kutsah. Subject-matter—Suryah. Metre. Tristup.

तत् सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री
वासस्तनुते सिमस्मै ॥ १ ॥

This is the mystry and grandeur and the vast operative force which the Supreme spirit has blinded togeather in the centre of the sun. When this sun unites its rays with one place (and separates from the other) the night spreads its garment of darkness for all

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद् रुशदस्य पाजः कृष्णमन्यद्धरितः
सं भरन्ति ॥ २ ॥

By that Infinite Suprime Spirit this sun in the lap of the sky for the appearance of night and day assumes this forms. The regions of the earth preserve two powers of this sun, one luminous and other dark some (Day and night).

सू०१२४ ॥ ऋषिः—१-३ वामदेवः; [४-६ भुवनः] ॥ देवता—इन्द्रः छन्दः—१, २ गायत्री; ३ पादनिचृद् गायत्री; [४-६ त्रिष्टुप्] ॥

HYMN 124

Seer—1-3 Vamdevah; (4-6 Bhuvanah) Subject-matter-Indrah. Metre—1,2 Gayatri 3 Padnichrid Gayatri; (4-6 Tristup).

कया नश्चित्र आ भुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥ १ ॥

O Wondrous and ever-mature Divinity, you with your blissful protection and with auspicious wisdon, or act or revelation of Vedic speech become my friend.

कस्त्वा॑ स॒त्यो मदा॑नां॒ मंहि॑ष्ठो मत्स॒दन्ध॑सः ।
दृ॒ळ्हा चि॑दा॒रुजे॒ वसु॑ ॥ २ ॥

My all-bliss God, true one who is the giver of all delights and most generous for the eternal wealth make you happy O man.

अ॒भी षु णः॒ सखी॑नामवि॒ता ज॑रितॄ॒णाम् ।
श॒तं भ॑वास्यू॒तिभिः॑ ॥ ३ ॥

O Mighty God, you become the protective of our devotees with your hundreds of protective means and power.

इ॒मा नु कं॒ भुव॑ना सीषधा॒मेन्द्र॑श्च॒ विश्वे॑ च दे॒वाः ।
य॒ज्ञं च॑ नस्त॒न्वं॑ च प्र॒जां चा॑दि॒त्यैरिन्द्रः॑
स॒ह ची॑क्लृपाति ॥ ४ ॥

Let these created objects, Indra, the mighty ruler and all men of enlightenment bring happiness all over the world. May Indra, the Almighty God togeather with learned persons make our body and offspring strong and efficient.

आ॒दि॒त्यैरिन्द्रः॒ सग॑णो म॒रुद्भि॑र॒स्माकं॑ भूत्वावि॒ता त॒नूना॑म् ।
ह॒त्वाय॑ दे॒वा असु॑रा॒न् यदाय॑न् दे॒वा
दे॑व॒त्वम॑भि॒रक्ष॑माणाः ॥ ५ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickeds and guarding the prople attain the excellence of Deva, the learned once.

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प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधामिषिरां पर्यपश्यन् ।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All impelling Svadham, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benifitting the learned men and enjoy happiness.

सू० १२५ ॥ ऋषिः—सुकीर्त्तिः ॥ देवता—१–३, ६, ७ इन्द्रः; ४, ५ अश्विनौ ॥ छन्दः—१–३, ५–७, त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN 125

Seer—Sukirtih. Subject Matter-1-3, 6-7, Indrah; 4, 5 Ashvnau. Metre-1-3, 5-7, Tristup; 4 Anustup.

अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा
तव शर्मन् मदेम ॥ १ ॥

O heroe, O mighty conqueror, O mighty ruler, drive away eastern enemies, western enemies, northern enemies and southern enemies. So that we may be joyful in your wide shelter.

कुविदङ्ग यवमन्तो यवं चिद् यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो
नमोवृक्तिं न जग्मुः ॥ २ ॥

O King, As the men having their fields full of barley reap the ripe corn removing it in order to bring the good of those men who growing ever do no have the discipline of resignation.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु ।

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गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो
वृषणं वाजयन्तः ॥ ३ ॥

The work in lingering pendency does not become finished in its fixed season or time and for this reason the credit is not attained. The enlightened persons desiring herds of kine and horses remain strengthening the king for his friendship.

युवं सुराममश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

O preserver of good dealings, O King and prime-minister, You always protecting the people guard pleasant wealthy men engaged in the acts of that intelligent deal which is unabondanable.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत् सुरामं व्यपिबः शचीभिः सरस्वती
त्वा मघवन्नभिष्णक् ॥ ५ ॥

O King, and premier, you both with intelligent acts and wonderful manners guard the kingdom O wealthy men, as you have drunk the gladdening juice of herbs with your power and wisdom, therefore, the scientific knowledge (Sarasvati) serves you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य
पतयः स्याम ॥ ६ ॥

That King is good guardian, wealthy and mighty. Let him be the giver of happiness with his Protections. Let him dispel away enemies and make us free from fear. May we be master of heroe vigour.

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स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

May this rich ruler as our good protector drive off and keep after all our foemen. May we ever remain in favour, good opinion and pleasure of this pious ruler.

सू० १२६ ॥ ऋषिः—वृषाकपिरिन्द्राणी च ॥ देवता—इन्द्रः ॥ छन्दः —पङ्क्तिः ॥

HYMN 126

Seer—Vrishakapirindrarnicha. Subject-matter-Indrah. Metre-Panktih.

वि हि सोतोरसृक्षत नेन्द्रं देवममंसत ।
यत्रामदद् वृषाकपिरर्यः पुष्टेषु मत्सखा
विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

All the creatures are created by God Almighty, they do not know Him, He is He in whom the soul (Vrishakapih) enjoys blessedness and who is present in all the objects as their master. The Almighty God is rareast of all and superme over all.

परा हीन्द्र धावसि वृषाकपेरति व्यथिः ।
नो अह प्र विन्दस्यन्यत्र सोमपीतये
विश्वस्मादिन्द्र उत्तरः ॥ २ ॥

O Almighty God, you run after from the soul and it is a matter of great pain for the soul. O soul, you can not attain Him in physical objects and means for drinking His blessedness. Almighty God is rarest of all and superme over all.

किमयं त्वां वृषाकपिश्चकार हरितो मृगः ।
यस्मा इरस्यसीदु न्व१र्यो वा पुष्टिमद् वसु
विश्वस्मादिन्द्र उत्तरः ॥ ३ ॥

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O Almighty Lord, what means and efforts towards your attainment keeping you as aim or target adopts this soul attracted to you and in quest of you, that you like a master give it the riches of strength and nourishment. The Almighty God is rarest of all and superme over all.

यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।
श्वा न्वस्य जम्भिषदपि कर्णे
वराहयुर्विश्वस्मादिन्द्र उत्तरः ॥ ४ ॥

O Almighty God on the organs of this soul whom you guard on all sides, the greed like the dog running after pig has made impact. Almighty God is rarest of all and supreme over all.

प्रिया तष्टानि मे कपिर्व्यक्ता व्यदूदुषत् ।
शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं
विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

This monky-like soul with its over-indulgence and attachment in enjoying the manifest objects made of matter spoils them and this matter or nature makes its head bow down. This matter does not become pleasant for the man doing evil deeds. The Almighty God is rarest of all and supreme over all.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।
न मत् प्रतिच्यवीयसी न सक्थ्युद्यमीयसी
विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

No dame else than this matter has greater charm and is eager to go in the arms of her husband. No one of dames but this matter goes to her lord so frequently and offers her to his embrace. The Almighty God is rarest of all and supreme over all.

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उवे अंम्ब सुलाभिके यथेवाङ्ग भविष्यति ।
भसन्मे अम्ब सक्थि मे शिरो मे वीव हृष्यति
विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

This matter is the mother of mine, the soul as it is closely connected with Almighty God. My productive organ, my head like a birds grow in strength from it. The Almighty God is rerest of all and supreme over all.

किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने ।
किं शूरपत्नि नस्त्वमभ्यमीषि वृषाकपिं
विश्वस्मादिन्द्र उत्तरः ॥ ८ ॥

Why this dame (the matter) having lovely hands and arms with broad hair-plats and ample hips and being the wife of heros pains this soul because this soul is closely attached with her. The Almighty God is rarest of all and is supreme ove1 all.

अवीरामिव मामयं शरारुरभि मन्यते ।
उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा
विश्वस्मादिन्द्र उत्तरः ॥ ९ ॥

This noxious soul treats me (the matter) as barren while I am queen of Almighty Divinity and bearing heroes I am the friend of many emancipated soule. The Almighty God is rarest of all and supreme over all.

संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते
विश्वस्मादिन्द्र उत्तरः ॥ १० ॥

In the primal state of the creation this dame (matter) conceives the seed from God and finds His close contact. This

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matter as the material cause of the creation and producer of the worldly objects being the queen of Almighty Divinity attains importance. The Almighty God is rarest of all and supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।
नह्यस्या अपरं चन जरसा मरते
पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

I, the soul an engaged guest of this dame, the queen of God, (the material cause of the universe) treat her as most fortunate of all the damss, for never her lord (God) dies in length of time which makes everything worn and torn. This Almighty God is rarest of all and supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।
यस्येदमप्यं हविः प्रियं देवेषु गच्छति
विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

O Indrani (matter, the queen of God) I do not enjoy this world without soul which is a friend of mine and this world of whom is made of the material atoms. This world being lovely to souls becomes the object of the organs of soul and is perceived by them. The Almighty God is rarest of all and supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे ।
घसत् त इन्द्र उक्षणः प्रियं काचित्करं
हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

O Vrishkapayi (the dame-like matter) you give pleasure to souls and you bear all the effect-forms of the universe. This world of yours which is enjoyed by the souls is consumed (annihilated) by Almighty God. The Almighty God is rarest of all and supreme over all.

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उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम् ।
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति
मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

I, the Almighty who is always strong and vigorous, consume (at time of dissolution) all these bodies of creature the limb of which the ten vital breaths and five material elements (combined with energy) bring to maturity and strengthen these two sides. The Almighty God is rarest of all and suprem over all.

वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत् ।
मन्थस्त इन्द्र शं हृदे यं ते सुनोति
भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

As a bull of pointed horn loudly bellows in the herd so this soul roars in the groups of this body. O God Almighty, May he whom your devotee full of faith prepares to attain you, find the produced knowledge satisfactory to his heart. The Almighty God is rarest of all and suprem over all.

न सेशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृत् ।
सेदीशे यस्य रोमशं निषेदुषो विजृम्भते
विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

That man or soul whose genitive organ always hangs between the thighs of woman may not have control over his organs. Yes, he who observing the discipline of strict celibacy keeps his organ under control may gain control over all the organs. The Almighty God is rarest of all and supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।
सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या३ कपृद्
विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

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He whose organ even in dream and even before co-habition discharges genitive fluid may not be capable of having progeny. He whose long-shaped organ enters deep in the womb straight may be capable of having progeny. Almighty God is rarest of all and supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत् ।
असिं सूनां नवं चरुमादेधस्यान आचितं
विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

O Almighty God, may this soul like a sword attain the descrimation quelling ignorance, the freedom from the habitual hunting of organs towards their objects and stimulance in conscience and then he may realise that the idea that God being within is afar, has come to an end. The Almighty God is rarest of all and supreme over all.

अयमेमि विचाकशद् विचिन्वन् दासमार्यम् ।
पिबामि पाकसुत्वनोऽभि धीरमचाकशं
विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

May I, the soul gaining knowledge and performing righteous deed attain per-eminent God who is giver of happiness and drinks the knowledge dawned. I also realise that Divinity who is firm. The Almighty God is rarest and supreme over all.

धन्व च यत् कृन्तत्रं च कति स्वित् ता वि योजना ।
नेदीयसो वृषाकपेऽस्तमेहि गृहाँ
उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

O soul, all these bodies of yours are like deserts and forests. You come to the shelter of God who is nearest to all and attain the blessedness. At expiry of period you again assume these house-like bodies. The Almighty God is rarest of all and supreme over all.

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पुनरेहि वृषाकपे सुविता कल्पयावहै ।
य एष स्वप्ननंशनोऽस्तमेषि पथा
पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

O soul, you assume body again after death. I, the Almighty God and this matter, this body are for you. You treading the path free from sleep and ignorance come to my shelter. The Almighty God is rarest of all and supreme over all.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।
क्व१स्य पुल्वघो मृगः कमगं जनयोपनो
विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

O Almighty God, you are the pourer of happiness. When the men rising to excellent state attain the stage of blessedness where their souls remain in bliss, (they freely remain every where). The Almighty God is rarest of all and supreme over all.

पर्शुर्ह नाम मानवी साकं ससूव विंशतिम् ।
भद्रं भल त्यस्या अभूद् यस्या उदरमामयद्
विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

O man, This matter known as *Parshu* which is producer of body makes twenty members of the body together. That mother who has not suffered from the pain of delivery of child, has prosperity and auspiciousness. The Almighty God is rarest of all and supreme over all.

॥ १२७ ॥

HYMN 127

इदं जना उप श्रुत नराशंस स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥ १ ॥

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O people, you hear this. The man whom people praise is here described. We find employed six thousand and ninety persons in the battles of armies slaying foemen O Kauram (he takes delight all over the globe).

उष्ट्रा यस्य प्रवाहणो वधूमन्तो द्विर्दश ।
वर्ष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

The twenty camels with their females yoked and moving fast are the drawers of whose car and the tops of chariot make the sky bow down, so powerful is this king.

एष इषाय मामहे शतं निष्कान् दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

This king has given hundred gold coins, ten garlands, three hundred horses and ten thousand cows to this industrious man.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः ।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥ ४ ॥

O Ribha (the learned man) you prech and preeech like a bird on the tree of ripe fruits and let the organ of speech move like razor and the lips like scissirs blades.

प्र रेभासो मनीषा वृषा गावइवेरते ।
अमोतपुत्रका एषाममोत गाइवासते ॥ ५ ॥

The enlightened persons like strong bulls increase their praises. O man free from bondage, the children of these learned men now learn the vedic speeches.

प्र रेभ धीं भरस्व गोविदं वसुविदम् ।
देवत्रेमां वाचं श्रीणीहीषुर्नावीरस्तारम् ॥ ६ ॥

O learned one, you attain the knowledge which provides with wealth and gives cattle and address this prayer to God as an archer aims his shaft.

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राज्ञो विश्वजनीनस्य यो देवोऽमर्त्यां अति ।
वैश्वानरस्य सुष्टुतिमा सुनोता परिक्षितः ॥ ७ ॥

O men, you sing the praise of Parikshita, the year (Samvatsara) which wonderous one overpowers all the mortals, which is radioent and benificial for all and which carries away all the universe in its flow.

परिच्छिन्नः क्षेममकरोत् तम आसनमाचरन् ।
कुलायन् कृण्वन् कौरव्यः पतिर्वदति जायया ॥ ८ ॥

The king who has dispelled the darkness mounting on the throne does give the peace and tranquility to people. This, the house-holding man (Kauravya Patih) putting his houses in order says to his wife.

कतरत् त आ हराणि दधि मन्थां परि श्रुतम् ।
जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥ ९ ॥

In the realm of the luminous fire or year (Parikshit) the wife her husband as whatsoever curds, gruel of milk, or other milk preparation, or butter she should bring for him.

अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम् ।
जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः ॥ १० ॥

The ripe barley giving alround wealth goes from the path to corncleft. That man (who possesses this wealth) attains prosperity and pleasure in the domain of fire or year.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम् ।
ममेदुग्रस्य चर्कृधि सर्व इत् ते पृणादरिः ॥ ११ ॥

The mighty ruler wakes the man of industry and vigour and says, stand up, walk in people, and do labour for me. Let all the enemies also satisfy you.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः ।
इहो सहस्रदक्षिणोऽपि पूषा नि षीदति ॥ १२ ॥

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Let cows increase and multiply here, let here increase horses and let here the man as here occupies his seat the house-holding man (Pusha) who gives plentiful gifts.

नेमा इन्द्र गावो रिषन् मो आसां गोपती रिषत् ।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत ॥ १३ ॥

O mighty ruler, let the cows remain here safe, let not the master of cows face ruins, and let not hostile-hearted one the robber have his rule and control over them.

उप नो न रमसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।
वनादधिध्वनो गिरो न रिष्येम कदा चन ॥ १४ ॥

O King, now you give us delight with respect. We with hymns, with praising songs, and with auspicious prayers, free from troubles do not ever stop these rising voices of praise.

॥ १२८ ॥

HYMN 128

यः सभेयो विदथ्यः सुत्वा यज्वाथ पूरुषः ।
सूर्यं चामू रिशादसस्तद् देवाः प्रागकल्पयन् ॥ १ ॥

The men of wisdom make fore most in rank the man who is experienced in dealing with assembly and fit for assembly, who has constructive attitude, who performs yajna and is the destroyer of foemen.

यो जाम्या अप्रथयस्तद् यत् सखायं दुधूर्षति ।
ज्येष्ठो यदप्रचेतास्तदाहुरधरागिति ॥ २ ॥

The learned people say that down go must these men who defiles a sister, he who willingly harm a friend and he the fool who slights elders.

यद् भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः ।
तद् विप्रो अब्रवीदु तद् गन्धर्वः काम्यं वचः ॥ ३ ॥

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Whenever the son of any good man becomes bold and spirited the wise house-holding man says pleasant word about and for him.

यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः ।
धीराणां शश्वतामहं तदपागिति शुश्रुम ॥ ४ ॥

Are cast away by all the wise men he who bad in dealings and of lowest standard and the man possessing wealth and giving no gift and this I hear.

ये च देवा अयजन्ताथो ये च पराददिः ।
सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते ॥ ५ ॥

The strong and wealthy king like the sun rise up to heaven coming to us of those learned men who perform yajnas and who do not give any gift to enemies.

योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अहिरण्यवः ।
अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ६ ॥

The son of the man who knows and practises the vedas and their teachings is *Abrahma* (the-Brahman or non-priesty) if he is with unanointed eyes and limbs is wearing no precious stone and is not refulgent with knowledge (Ahiranyayah) this is ordered in the rules.

य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः ।
सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ७ ॥

The son of the man who has masterly knowledge and practice of the vedas becomes *Brahma*, the good priest or Brahman if he is with well-a-nointed eyes and limbs, wearing gems and is refulgent with knowledge. These things are ordered in the rules.

अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।
अयभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ८ ॥

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The pools which have no place for drinking, the wealthy man who gives no gift and the pretty girl who is not cohabitable are treated to be of equal rank and utility in the good dealings.

सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।
सुयंभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

The pools with good drinking places, the wealthy man who gives all gifts and the pretty girl who is cohabtable are treated to be of equal rank and utility in the good dealings.

परिवृक्ता च महिषी स्वस्त्या च युधिंगमः ।
अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

The favourite wife neglected the men who safely shuns the fight, a sluggish horse and a man out of control-are treated to be of equal rank and utility in the good dealings.

वावाता च महिषी स्वस्त्या च युधिंगमः ।
श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

The favourite wife most dearly loved, the man who safely goes to war, the steed having good speed and the man under control are treated to be of equal rank and utility in good dealings.

यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।
विरूपः सर्वस्मा आसीत् सह यक्षाय कल्पते ॥ १२ ॥

O learned man, since you plung in to the battle raised by ten king in a manner which for a mortal one is very diffiult and that act of yours is a guard for all, therefore, you are treated capable of performing good and eventful acts.

त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः
त्वं रौहिणं व्यास्यो वि वृत्रस्याभिनच्छिरः ॥ १३ ॥

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O brave one, O man you strong and bold like sun make the man of skill to be of bending attitude, you drive away the man who like cloud spreads darkness (Rauhinam) and you rend the head of the wicked.

यः पर्वतान् व्यदधाद् यो अपो व्यगाहथाः ।
इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥ १४ ॥

O Almighty God, you are great one who does separate the clouds and penetrates the waters and is the slayer of unraining clouds and therefore I pay my homage to you.

पृष्ठं धावन्तं हर्योरौच्चैःश्रवसमब्रुवन् ।
स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम् ॥ १५ ॥

To the highly praised horse (auchaihstravasam) rapidly running between two other horses the skilled men say-O horse, you bear the mighty garlanded man freely and comfortably for celebrating victory.

ये त्वा श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम् ।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते ॥ १६ ॥

O mighty man to you our admirations are due. Those who are the swift in deed and understanding, possessed of the fame undiminishing and are human seek close contact with you. The sound policy of keeping learned men is always accpeted and praised.

॥ १२८ ॥

HYMN 129

एता अश्वा आ प्लवन्ते ॥ १ ॥

These organs of man hunt their objects.

प्रतीपं प्राति सुत्वनम् ॥ २ ॥

They go against the soul, the master quite defferent from them.

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तासामेका हरिक्निका ॥ ३ ॥

One of them like female is attracted towards shining objects.

हरिक्निके किमिच्छसि ॥ ४ ॥

What does organ attracted towards worldly lustres desire ?

साधुं पुत्रं हिरण्ययम् ॥ ५ ॥

The able son refulgent with enlightenment.

क्वाहतं परास्यः ॥ ६ ॥

Where do now you leave him ?

यत्रामूस्तिस्त्रः शिंशपाः ॥ ७ ॥

There where are three upbringing personalities-the father, mother and preceptor.

परि त्रयः ॥ ८ ॥

There are three pains-Adhyatmik, Adhibhautic and Adhaidivik.

पृदाकवः ॥ ९ ॥

These are like pythons.

शृङ्गं धमन्त आसते ॥ १० ॥

They sit sounding their fangs.

अयन्महा ते अर्वाहः ॥ ११ ॥

O woman, here has come your great educating man.

स इच्छकं सघाघते ॥ १२ ॥

He helps him who is desirous.

सघाघते गोमीद्या गोगतीरिति ॥ १३ ॥

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The lady knowing vedic speeches helps the subjects treading on the earth.

पुमां कुस्ते निर्मिच्छसि ॥ १४ ॥

The man having perseverance walks in to unity.

पल्प बद्ध वयो इति ॥ १५ ॥

O protector, O manager, this is life.

बद्धं वो अघा इति ॥ १६ ॥

O unrighteous people, He is to manage you.

अजांगारु केविका ॥ १७ ॥

The intelligence serving all rests always at vigil.

अश्वंस्य वारों गोशपद्यके ॥ १८ ॥

The man mounting on horse has no use in the stall of cows.

श्येनीपती सा ॥ १९ ॥

That wisdom is protector of subjects.

अनामयोपजिह्विका ॥ २० ॥

That is free from diseases or defects and has the control over organ of voice.

॥ १३० ॥

HYMN 130

को अर्य बहुलिमा इषूंनि ॥ १ ॥

Who does possess all the wished things?

को असिद्याः पयः ॥ २ ॥

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Who does attain the corn of uncontrolled efforts ?

को अर्जुन्याः पयः ॥ ३ ॥

Who does attain the corn of shining effort?

कः कार्ष्याः पयः ॥ ४ ॥

Who does find the corn of ploughing effort?

एतं पृच्छ कुहं पृच्छ ॥ ५ ॥

You ask the question and ask the man compitent.

कुहाकं पक्वकं पृच्छ ॥ ६ ॥

You ask your question to the man who is compitent and mature.

यवानो यतिस्वभिः कुभिः ॥ ७ ॥

The man of industry is forward with the men who are shining with great effort.

अकुप्यन्तः कुपायकुः ॥ ८ ॥

The man without anger and arrogance becomes the guardian of earth.

आमणको मणत्सकः ॥ ९ ॥

The man who preaches becomes strong among wise men.

देव त्वप्रतिसूर्य ॥ १० ॥

O learned man, you shine like sun.

एनश्चिपङ्क्तिका हविः ॥ ११ ॥

Let the dealings be full of the spread of destroying evils.

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प्रदुद्रुदो मघाप्रति ॥ १२ ॥

For attainment of wealth the effort be more swift

मृङ्ग उत्पन्न ॥ १३ ॥

The enemy is a born hostile.

मा त्वाभि सखा नो विदन् ॥ १४ ॥

Never do my friend have contact with you (enemy).

वशायाः पुत्रमा यन्ति ॥ १५ ॥

The people come to the son of genial and controlled woman.

इरावेदुमयं दत ॥ १६ ॥

O men, spread the knowledge enriched with informations of earth and land.

अथो इयन्नियन्निति ॥ १७ ॥

Let the child be progresive and active.

अथो इयन्निति ॥ १८ ॥

He be promising and proceeding onward.

अथो श्वा अस्थिरो भवन् ॥ १९ ॥

Or he be smart and active like dog.

उयं यकांशलोकका ॥ २० ॥

He be shower of that thing which causes troubles.

॥ १३१ ॥

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आमिनोनिति भंद्यते ॥ १ ॥

These learned men have lifted the obstruction, it is very good.

तस्यं अनु निर्भञ्जनम् ॥ २ ॥

Let there be always removal of obstacles.

वरुणो याति वस्वभिः ॥ ३ ॥

The man of virtues always moves with good things.

शतं वा भारती शर्वः ॥ ४ ॥

The hundred kinds of skill are strength.

शतमाश्वा हिरण्ययाः । शतं रथ्या हिरण्ययाः ।
शतं कुथा हिरण्ययाः । शतं निष्का हिरण्ययाः ॥ ५ ॥

A man should possess hundred brilliant horses, hundred golden chariots, hundred golden covers of elephant and hundred golden coins.

अहल कुश वर्त्तक ॥ ६ ॥

O brilliant one, O destroyer of evils, O active one I praise you.

शफेनइव ओहते ॥ ७ ॥

This enemy is killed by hoof-like weapon.

आयं वनेनती जनी ॥ ८ ॥

O woman, you come as benevolent mother.

वनिष्ठा नावं गृह्यन्ति ॥ ९ ॥

The men engaged in well-being of theirs do not be at rest.

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इदं मह्यं मदूरिति ॥ १० ॥

This word is pleasant for me.

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

These men of selected merits sit together.

पाकं बलिः ॥ १२ ॥

The man of guard give food to others.

शकं बलिः ॥ १३ ॥

A mighty king gives gift and sacritic.

अश्वत्थ खदिरो धवः ॥ १४ ॥

The man having well-established position in heroes be men of firm intention.

अरदुपरम ॥ १५ ॥

O man be free from violence.

शयो हतइव ॥ १६ ॥

The inactive enemy is like dead.

व्याप पूरुषः ॥ १७ ॥

God is All-pervading.

अदूहमित्यां पूषकम् ॥ १८ ॥

There should be efficiency in flovrished knowledge.

अत्यर्धर्च परस्वतः ॥ १९ ॥

O most praiseworthy one, you guard the man of guarding power.

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दौवे हुस्तिनौ दृती ॥ २० ॥

There should be two hides of elephant.

॥ १३२ ॥

HYMN 132

आदलाबुकमेककम् ॥ १ ॥

This unsinking one is firmly established.

अलाबुकं निखातकम् ॥ २ ॥

That unsinking God is one and only one.

कर्करिको निखातकः ॥ ३ ॥

That all-creating God is firmly established.

तद् वात उन्मथायति ॥ ४ ॥

That God like wind shakes every thing.

कुलायं कृणवादिति ॥ ५ ॥

God makes the rehabilitating places, it is known.

उग्रं वनिषदाततम् ॥ ६ ॥

This man should attain All-pervading and strong one.

न वनिषदनाततम् ॥ ७ ॥

One should not attain whatever is not pervasive.

क एषां कर्करी लिखत् ॥ ८ ॥

Who among these men do play flute?

क एषां दुन्दुभिं हनत् ॥ ९ ॥

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Who among them do beat drum?

यदीयं हंनत् कथं हनत् ॥ १० ॥

If he beats it, how will he beat?

देवी हंनत् कुहंनत् ॥ ११ ॥

If a lady beat it, is a surprise.

पर्यागारं पुनःपुनः ॥ १२ ॥

Then she will beat it in every house again and again.

त्रीण्युष्ट्रस्य नामानि ॥ १३ ॥

There are three names of fire which possesses burning and heating power (Ushtra).

हिरण्य इत्येके अब्रवीत् ॥ १४ ॥

One is gold or shining sun, it is said by some ones.

द्वौ वा ये शिशवः ॥ १५ ॥

Two are the speedier ones-the fire and lighting.

नीलशिखण्डवाहनः ॥ १६ ॥

One, the fire is Nilshikhundbahanah, the bearer of black flames and smokes.

॥ १३२ ॥

HYMN 133

N.B. :—This hymn is a little enigmatic. But there seems no obscerity in it. Here it is apparent that a maiden has been addressed here. That is not maiden as generally it is thougot. The maiden is here the symbol of immaturity of knowledge. If for a time being it be accepted that here is same smell of sexuality even then there should not be any

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hesitation in explaining it. If a virgin girl is married to a suitable man he can tell her any thing of sexual nature and that would not be treated obscene. That will be taken only as the science of sex.

वितंतौ किरणौ द्वौ तावा पिनष्टि पूरुषः ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ १ ॥

Two rays, the heaven and earth are spreaded by Divinity. The man, i.e. the soul touches them. O maidan, it is not so as you O maiden, fancy it.

मातुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ २ ॥

2. The manifestation of the two observer and the observable in this world have come materialized from the All-pervading God (Purusha) who is your creator. O maiden it is not so as you. O maiden, fancy.

निगृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ३ ॥

O Divine Power, you are an intermediate agency (Madhyame). You keeping them under your control unite two *Karuakau*, the causes (soul and matter) together. O maiden ...fancy.

उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ४ ॥

O Divine Power. You standing as an intermediate agency cover or restore the matter for both the stages—the heterogenous (Uttanayai) and homogenous (Shayanayai) O maiden- ...fancy.

श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ५ ॥

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As do the wife and husband, O Divine Power, You cover the subtle matter in the liminous subtle ones. O immature girl, it not so as you. O girl...fancy.

अवंश्लक्ष्णमिवं भ्रंशदन्तर्लोममति ह्रदे ।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ६ ॥

As the dirty things are thrown in the pools having inside the hair. dirt etc so the grass-matter falls in the space which is full of hair-like rays. O immature maiden it is not so as you, O maiden······fancy.

Note:—Here I did not interpret the hymn in the contex of talk between an married lady and her husband at the time of consumation. That is too clear.

॥ १३४ ॥

HYMN 134

इहेत्थ प्रागपागुदगधराग्—अरालागुदभर्त्सथ ॥ १ ॥

Here, thuse in east, in west, in north and in south is present God who dispels away the tendency of violence.

इहेत्थ प्रागपागुदगधराग्—वत्साः पुरुषन्त आसते ॥ २ ॥

Here, thus in west and in south the children promising to be men are standing together.

इहेत्थ प्रागपागुदगधराग्—स्थालीपाको वि लीयते ॥ ३ ॥

Here, thus in east, in north and in south the cereal prepartion for Yajna is available or the world matured in time is to dissolve.

इहेत्थ प्रागपागुदगधराग्—स वै पृथु लीयते ॥ ४ ॥

Here, thus in east, in west, in north and in south that food is availbale in plenty or the grass one is to embrace annihilation.

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इहेत्थ प्रागपागुदगधराग्—आष्टे लाहाणि लीशाथी ॥ ५ ॥

Here, thus in east, in west, in north and in south the initiative wisdom spreads multiplying.

इहेत्थ प्रागपागुदगधराग्—अश्लिलली पुच्छिलीयते ॥ ६ ॥

Here, thus in east, in west, in north, in south the wisdom dealing with worldly affairs become free from hindrances.

॥ १३५ ॥

HYMN 135

भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः ।
दुन्दुभिमाहननाभ्यां जरितरोऽथामो दैव ॥ १ ॥

Bhug thus means that God is the protector and is before all; *Shal* thus means that God is impeller and He is over powering all; *Phal* thus means that God is dispenser of justice and he pervading all. O devotee. O man desirous of God, let us beat the drum with two beats.

कोशबिले रजनि ग्रन्थेर्धानमुपानहि पादम् ।
उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात् ॥ २ ॥

As in the night there is cleft for keeping safe gold etc, as there is the tie for securing things, as there is shoe for safty of foot, so you O men attain in this world the beauty, excellent movement and created objects,

अलाबूनि पृषातकान्यश्वत्थपलाशम् ।
पिपीलिकावटश्वसो विद्युत्स्वापर्णशफो
गोशफो जरितरोऽथामो दैव ॥ ३ ॥

O devotee, O man desicrous of God, let us be upto attain the benifit of the trees:=Alabu, Prishatak, Ashvath, palasha, Pipilika, Vatashvasa, Yidyut, Svaparna shafah and Goshafah.

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वीमे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर ।
सुसत्यमिद् गवामस्यासि प्रखुदासि ॥ ४ ॥

These enlightened men are rushing forward in their undertakings; O Adhvaryu priest, you swiftly glideon and become delighted. Let this word of devotees be as true as anything.

पत्नी यदृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव ।
होता विष्टीमेन जरितरोऽथामो दैव ॥ ५ ॥

Where the wife is beheld respected there O devotee. O man desirous of God, we rise up in all aspects and spheres and you are the giver of gift with special generosity. O devotee, O man desirous of God, we rise up alround.

आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन् ।
तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥ ६ ॥

The celibate men, O devotee have brough the bounty of Yajna for the priests and learned men engaged in yajnas, O devotee they have got that bountee and they have really got that bountee,, O devotee.

तां ह जरितर्नः प्रत्यगृभ्णांस्तामु ह जरितर्नः प्रत्यगृभ्णः ।
अहानेतरसं न वि चेतनानि यज्ञानेतरसं
न पुरोगवामः ॥ ७ ॥

O devotee, these learned men have accepted that bountee for us and You, O devotee, it is sure, you bring that. Let us, in foremost position, attain the brod-based activity, consciousness and the intents of Yajna.

उत श्वेत आशुपत्वा उतो पद्याभिर्यविष्ठः ।
उतेमाशु मानं पिपर्ति ॥ ८ ॥

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O men, swift in action and understanding, the luminous and mighty sun with its courses and operations attains place under its purview swiftly.

आदित्या रुद्रा वसवस्त्वेनु त इदं राधः प्रति गृभ्णीह्यङ्गिरः
इदं राधो विभु प्रभु इदं राधो बृहत् पृथु ॥ ९ ॥

O man of wisdom and austerity, the men of high attainments know as *Adityas*, *Rudras* and *Vasus* adhere to you. You accept this liberal gift. This bountee is spreading, powerful and it is large and vast.

देवा ददत्वासुरं तद् वो अस्तु सुचेतनम् ।
युष्माँ अस्तु दिवेदिवे प्रत्येव गृभायत ॥ १० ॥

O men, let the learned men give you the vitality concerned with vilal breaths, let there be active consciousness you grasp it and may it be useful for you every day.

त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः ।
विप्राय स्तुवते वसुवनिं दुरश्रवसे वह ॥ ११ ॥

O mighty ruler, you vouchsafe shelter and food for the people living far and wide. You give the man of prayer and knowledge plentiful wealth to drive away disfame.

त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते ।
श्यामाकं पक्वं पीलु च वारस्मा अकृणोर्बहुः ॥ १२ ॥

O mighty ruler, you give the trembling dove whose wings have been rent and torn the ripe corn of *Shyamaka* and Pilu fruit and water etc.

अरंगरो वावदीति त्रेधा बद्धो वरत्रया ।
इरामह प्रशंसत्यनिरामप सेधति ॥ १३ ॥

The perfectly wise man traped in thrice (in name, birth and locality) with the string of worldly bondage speaks frequently

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—he commends the good corn and deprecates the grain of scorn.

॥ १३६ ॥

HYMN 136

यद॒स्या अं॑हु॒भेद्याः॑ कृ॒धु स्थू॒लमु॒पात॑सत् ।
मु॒ष्काविद॑स्या एज॒तो गो॑श॒फे श॑कु॒लावि॑व ॥ १ ॥

When the king crushes the minor and maijor offence of this subject which may get exterminated through violence and offence the thieve man and woman tremble in fear as the two fishes in the dig of cow-hoofs.

यदा॑ स्थू॒लेन॒ पस॑साणौ मु॒ष्का उपा॑वधीत् ।
वि॒ष्वञ्चा॑ व॒स्या वर्ध॑तः॒ सिक॑तास्वे॒व ग॑र्द॒भौ ॥ २ ॥

When the king in the eye of law and justice by his administration punishes these man and woman thieves all the pairs of men and women who are praisable and under good control of the king flourish as the two asses in the place covered with sands.

यद॑ल्पिका॒स्व॑ल्पिका॒ कर्क॑न्धूके॒व पद्य॑ते ।
वास॑न्तिकमि॑व॒ तेज॑नं॒ यन्त्य॒वाता॑य॒ वित्प॑ति ॥ ३ ॥

When the subject of small kingdoms fall in the fire of great troubles the awakining as may be found in spring season is welcomed by the great men.

यद् दे॒वासो॑ ल॒लाम॑गुं॒ प्रवि॑ष्टी॒मिन॒माविषुः॑ ।
स॒कु॒ला दे॑दिश्यते॒ नारी॑ स॒त्यस्या॑क्षि॒भुवो॑ यथा ॥ ४ ॥

As the learned men enters into the proces of delieacy of justice and as the woman having children preaches the truth confirmed by eyes so the king should do likewise.

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महानग्न्युतृप्नद्धि मोकदद्स्थानासरन् ।
शक्तिकाननां स्वचमशकं सक्तु पद्यम ॥ ५ ॥

The great man should satisfy the two fires, the fire of Yajna and the fire of stomache, should not hesitate in passing through the diffcult and troublesome places. We full of capabilities and capacity fine good food and flour of fried corn and barley.

महानग्न्युलूखलमतिक्रामन्त्यब्रवीत् ।
यथा तव वनस्पते निरघ्नन्ति तथैवेति ॥ ६ ॥

The great men have under their control the two fires and also the *Ulukhala* and say...As in this fire (Vanaspati) people burn everything so they do in the matter of knowledge.

महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः ।
यथैव ते वनस्पते पिप्पति तथैवेति ॥ ७ ॥

The great man ripe in thought and purifyer of all the impurties satisfying the both of fires says......As a man fills up the fire with oblations so he should do in the matter of knowledge.

महानग्न्युप ब्रूते भ्रष्टोऽथाप्यभूभुवः ।
यथा वयो विदाह्य स्वर्गे नमवदह्यते ॥ ८ ॥

The great man ripe in thought free from impurities satisfying both the fires says......As the learned man burning his life through hardship burns the string of bondage in salvation so should do all the men.

महानग्न्युप ब्रूते स्वसावेशितं पसः ।
इत्थं फलस्य वृक्षस्य शूर्पे शूर्पं भजेमहि ॥ ९ ॥

The great man satisfying both the fires (the Yajna fire and the fire of stomache) says in the affairs of kingdom attained

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through good movement......Thus let us find the winnowing basket of nice fruit multiplied by another winnowing basket-

महानग्नी कृकवाकं शम्यया परि धावति ।
अयं न विद्म यो मृगः शीर्ष्णा हरति धाणिकाम् ॥ १० ॥

The great man through these fires and through the nail of axle makes the man of artificial voice run away. Now we know that he is that fool who through hls head robs the kingdom.

महानग्नी महानग्नं धावन्तमनु धावति ।
इमास्तदस्य गा रक्ष यभ मामद्ध्यौदनम् ॥ ११ ॥

The great man runs after these two fires moving fast and the man of great proninence follows the quick-knowing learned man. O strong man, you guard these cows. O just man, you feed me with food.

सुदेवस्त्वा महानग्नीर्बबाधते महतः साधु खोदनम् ।
कुसं पीवरो नवत् ॥ १२ ॥

O good one, O great one, a man through you and through these fires checks a dig in the society and let the man strong in his limbs and parts attain unity.

वशा दग्धामिमाङ्गुरिं प्रसृजतोऽग्रतं परे ।
महान् वै भद्रो यभ मामद्ध्यौदनम् ॥ १३ ॥

O statesmen, you like the burnt finger throw away the policy though strong yet fruitless. The great man does good of all. O man of justice, you feed me with food.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम् ।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति ॥ १४ ॥

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O people the great man free from arrogance through and through powerful fires checke the digging at social order as the beautiful girl with ashes cleans the mud on thc earth.

महान् वै भद्रो बिल्वो महान् भद्र उदुम्बरः ।
महाँ अभिक्त बाधते महतः साधु खोदनम् ॥ १५ ॥

The great man doing good of all is benevolent like the *Vilva* tree and benevolent like the *Udumbara* tree. O famous one, great man through fires check the dig at society.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत् ।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत् ॥ १६ ॥

As the beautiful strong maiden welcomes the spring season, as a man seves his fiinger in hot oil-vessal so the king should save the pure pious man from fallen troubles.

सू० १३७ ॥ ऋषिः—१ शिरिम्बिठिः; २ बुधः; [३ वामदेवः;] ४-६ ययातिः; ७-११ तिरश्ची [राङ्गिरसौ] द्युतानो वा; १२-१४ सुकक्षः ॥ देवता—१ अलक्ष्मीनाशनम्; २ विश्वेदेवा ऋत्विक्स्तुतिर्वा; [३ दधिक्राः,] ४-६ सोमः पवमानः; ७, ८, १०-१४ इन्द्रः; ८ (चतुर्थः पादः) मरुतः ९ इन्द्रो बृहस्पतिश्च ॥ छन्दः—१, ३, ४-६ अनुष्टुप्; २ जगती; ७-११ त्रिष्टुप्; १२-१४ गायत्री ॥

HYMN 137

Seer—1, shirimbithah; 2 Budhah; (3 Vamadevah) 4-6 Yayatih; 7-11 Tiraschi (Angirasau) Dyutano va; 12-14 Sukakshah. Snbject—Matter—Alkashminashnam ; 2. Vishvedeva Ritvikstutirva (3 Dadhikrah) 4-6 Somah Pavamanah; 7, 8, 10-14 Indrah; 8 (fourth part) Marutah; 9 Indro Brihaspatischa. Metre-1,3, 4-6 Anustup; 2 Jagati; 7-11 Tristup 12-14 Gayatri.

यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः ।
हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः ॥ १ ॥

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O Divisioned slaughtering Army, when you foremost march onward all the enemies of the mighty king are found dead like froth and foam.

कर्पृन्नरः कपृथमुद् दधातन चोदयंत खुदत वाजसातये ।
निष्टिग्रयः पुत्रमा च्यावयोतय इन्द्रं सबाधं
इह सोमपीतये ॥ २ ॥

O leaders of man, you pouring happiness on the people and obstricting the destuctions for drinking for drinking of Soma juice and for protection for gaining wealth have here among you, make go forward, please and encourage the mighty king who is the son of a mother telling about the desired end of task.

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत् ॥ ३ ॥

I khow the work and training of conquering speedy horse who neigh when carries the king mounting on its back. Let this make our face brave and make us live long.

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः ॥ ४ ॥

The Soma-juices pressed, most palatable. gladdening, put on the *Dashpaavitra* are flowing for the mighty king. Let these gladdening juice also go to you, the learned men.

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥ ५ ॥

Induh, the most powerful protectiv potency of the world spreads out for the grace of God. The master of vedic speach governing over the universe through his power desires the good acts (on the part of men)—this speak the learned men.

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सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

The-enlightened man who possesses thousand of vedic speeches (hymns) who give pleasure to all, who is initiator of knowledge and language, who is master of riches and is the friend of Indra, the Almighty Divinity spreads knowledge every day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत् तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥

The Arrogant, tyrant (Krishna) ruler with ten thousand army-men subjugate the divided subject of another state. But the might king of that state who is loved by all, through his wisdom and action guard his kingdom from his roaring enemy and drives the violent army away from his kingdom.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि
वो वृषणो युध्यताजौ ॥ ८ ॥

I, the ruler see the arrogant tyrant king facing a critical situation and sitting in the valley of the river dividing boundry. O men of bravety, you fight him in the battle, this I desire.

अध द्रप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः ।
विशो अदेवीरभ्या३चरन्तीर्बृहस्पतिना
युजेन्द्रः ससाहे ॥ ९ ॥

The arrogant king in the valley of the river dividing boundry gaining force finds spreads of his power. The mighty ruler with the man who is master of knowledge frustrates the encountering subjects which are totally deprived of the righteous deeds and thought.

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त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो
भुवनेभ्यो रणं धाः ॥ १० ॥

O mighty king, you manifesting your grandeur become the enemy of tha seven organs (by having a strict control over them) and for the well-being of the seven vast territories of the globe wage war and find the space and earth safe.

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं
गा इन्द्र शच्येदविन्दः ॥ ११ ॥

O holder of bolt you with your weapon over powering the enemies gain unequalled power and with the fatal means you drive away the man exploiting the subject and you restore the lands through your power and wisdom.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।
स वृषा वृषभो भुवत् ॥ १२ ॥

Let us strengthen the king for killing the great enemy. May he be stong and pourer of prosperity.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।
द्युम्नी श्लोकी स सोम्यः ॥ १३ ॥

The mighty king has been made for giving bountee. He has been put powerful in his rapture, He is praiseworthy and is of genial temprament.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।
ववक्ष ऋष्वो अस्तृतः ॥ १४ ॥

The mighty ruler praised by praises is as strong as thunder-bolt. He is unassaillable invincible great and bears the responsibility of state.

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सू० १३८ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 138

Seer—Vatsah. Subject—matter—Indrah. Metre-Gayatri.

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँइव ।
स्तोमैर्वत्सस्य वावृधे ॥ १ ॥

The mighty ruler who is great with his power like the cloud to rain grow stronger and stronger with praise and admiration of friend (Vatsa).

प्रजामृतस्य पिप्रतः प्र यद् भरन्त वह्नयः ।
विप्रा ऋतस्य वाहसा ॥ २ ॥

When the men holding and carrying out tne resposibility of state obeying the command of truth strengthen the subject the persons of wisdom become the guardians of truth.

कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम् ।
जामि ब्रुवत आयुधम् ॥ ३ ॥

When the learned men with hymns make the king accomplisher of *Yajna*. They tell the weapon as useless (as their words are arms).

सू०१३९ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१, ४ बृहती; २, ३ गायत्री; ५ ककुप् ॥

HYMN 139

Seer—Shashkarnh. Subject-matter-Ashvinau. Metre-1, 4 Brihati ; 2. 3 Gayatri ; 5 Kakup.

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अरातयः ॥ १ ॥

O father and mother you both come hither to help and

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favour your lovely child. You bestow on him a dwelling spacious and secure and keep malignities a far from him.

यद॒न्तरि॑क्षे॒ यद् दि॒वि यत् पञ्च॒ मानु॑षाँ॒ अनु॑ ।
नृ॒म्णं तद् ध॑त्तमश्विना ॥ २ ॥

O teacher and preacher, you both bring to us that prosperity and manliness which is in heaven which is in firmament and in the five classes of people (four Varnas and one Avarna).

ये वां॒ दंसां॑स्यश्विना॒ विप्रा॑सः परिमामृ॒शुः ।
ए॒वेत् का॒ण्वस्य॑ बोधतम् ॥ ३ ॥

O teacher and preecher you hear and construe the praise learned man among enlightened persons who have thought upon your wondrous deeds.

अ॒यं वां॑ घ॒र्मो अ॑श्विना॒ स्तोमे॑न॒ परि॑ षिच्यते ।
अ॒यं सोमो॒ मधु॑मान् वाजिनीवसू
येन॑ वृ॒त्रं चिके॑तथः ॥ ४ ॥

O teacher and preacher, you are the lord of knowledge and wealth This your fire of Yajna is poured with hymns and oblations. This juice of Soma, the group of some herbs is for you and is very sweet. Through this you think upon the foe.

यद॒प्सु यद् वन॒स्पतौ॒ यदोष॑धीषु पुरुदंससा कृ॒तम् ।
तेन॑ माविष्टमश्विना ॥ ५ ॥

O physician and surgeon, you both guard me through that active achievement which you attained in waters, in the tree and in herbs. You are the master of many of mysterious deeds.

सू० १४० ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१ बृहती; २-४ अनुष्टुप्; ५ त्रिष्टुप् ॥

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HYMN 140

Seer-Shashakarnah. Subject-matter-Ashvinau. Metre-1 Brihati ;2-4 Anustup ; 5 Tristup.

यन्नासत्या भुरण्यथो यद् वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं
हि गच्छथः ॥ १ ॥

O physician and surgeon, you are the custodians of truth and you are the men of merits. As you strengthen the men so, you treat them medically also. This admirer of yours does not find you with his admirations as come to him who has faith in you.

आ नूनमश्विनोर्ऋषि स्तोमं चिकेत वामया ।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥ २ ॥

The seer with his praiseworthy knowledge thinks upon the praise of these physician and surgeon. He pours upon the man of firm conviction, the luminous most sweet knowledge.

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना ।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

O teacher, and preacher, you mount on your car that rightly rolls upon its path. May these my praises make you speed hitherward like a cloud of heaven.

यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम् ॥ ४ ॥

When, O Nasatyas, truthful ones we this day make you speed hither with our praises. You O teacher and preacher, remember the most learned man specially.

यद् वां कक्षीवाँ उत यद् व्यश्व ऋषिर्यद् वां दीर्घतमा जुहाव ।
पृथी यद् वां वैन्यः सादनेष्वेवेदतो
अश्विना चेतयेथाम् ॥ ५ ॥

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O Acharya and Purohita (Ashvinau) as the man of activity (Kakshivan), as the man of various wits (Vyashva), as the man of great ignorance, as a seer, as the son of learned men and as the man of vast experience call and praise you in the assemblies so we ask you come and think of my words.

सू० १४१ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१ विराडनुष्टुप्; २ जगती; ३ अनुष्टुप्; ४, ५ बृहती ॥

HYMN 141

Seer—Shashkarnah. Subject-matter-Ashvinau. Metre-1 Virdanustup ; 2 Jagati ; 3 Anustup ; 4, 5 Brihati.

यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥ १ ॥

These teacher and preacher (Ashvinau) are the protectors of houses, they are the guards of each other, they are the protectors of world and become the protectors of our bodies, and may they come to our house for the good of our children and sons.

यदिन्द्रेण सरथं याथो अश्विना यद् वा वायुना
भवथः समोकसा । यदादित्येभिर्ऋभुभिः
सजोषसा यद् वा विष्णोर्विक्रमणेषु तिष्ठथः ॥ २ ॥

These day and night (Ashvinau) move with the sun in the same sphere or range, they become co-dweller of air (in firmament) they have their contact with twelve months and Ribhus, the cosmic rays and they also rest in the cosmic arrangements or the adventures of Divinity, i.e, the worlds.

यदद्याश्विनावहं हुवेय वाजसातये ।
यत् पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥ ३ ॥

I for the gain of power and knowledge call Ashvinau, the commander and King as their strength is meant to destry foe in battles. Thus their protective power is execellent.

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आ नूनं यातमश्विनेमा हव्यानि वां हिता ।
इमे सोमासो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥ ४ ॥

O commander and King, you surely come hitherwards. For you both these palatable preparations are kept safe. These prosperties and strength which remain in the man having control over violent powers, which are in ordinary man (Yadav) and which of them are in learned men, really are of yours.

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।
तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥ ५ ॥

O truthful physician and surgeon, what ever healing medicine is available in the near place and whatever in distant place, there by, O learned ones, give relief to man in trouble (Vimadaya) and the man loved by all.

सू० १४२ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनौ ॥ छन्दः—१-४ अनुष्टुप्; ५, ६ गायत्री ॥

HYMN 142

Seer—Shashkarnah. Subject-matter-Ashvinau-Metre-1-4 Anustup, 5, 6 Gayatri.

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥

I, with the shining knowledge and speech of the teacher and preacher, attain thought and understanding. Let this marvellous knowledge and speech give conviction and riches to mortals.

प्र बोधयोषो अश्विना प्र देवि सूनृते महि ।
प्र यज्ञहोतरानुषक् प्र मदाय श्रवो बृहत् ॥ २ ॥

Let this dawn give rise to day and night both. Let this great luminous one and giver of corn wake all. O Hotar of Yajna you wake me frequently for fame and happiness.

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यदुषो यासि भानुना सं सूर्येण रोचसे ।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

When this dawn accompanies the light it shines with the sun. Then this wheel of day and night spreads on the house occupied by men.

यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥ ४ ॥

When the yellow juices of Soma are pressed like the cows pouring milk from their udders and when men desiring God pray him in night and day.

प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे ।
प्र दक्षाय प्रचेतसा ॥ ५ ॥

Then, these two, the teacher and preacher conscious of their duties become capable for gaining brilliant fame and strength they become able to gain happiness serving to men and also for cleverness.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः
यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

Since these teacher and preacher whom all praises are due with their wisdom and acts are praiseworthy therefore, they with many pleasures rest in the shelter of God who is the father of all.

सू० १४३ ॥ ऋषिः—१-७ पुरुमीढाजमीढौ; ८ (१-२ पादः) वामदेवः ८ (३-४ पादः), ९ मेध्यातिथिः ॥ देवता—अश्विनौ ॥ छन्दः—त्रिष्टुप्

HYMN 143

Seer—1-7 Purumeedhajmeedhau ; 8 (1-2 Padah) Vamadevah ; 8 (3-4 Padah), Kshetrapatih 9 Medhyatithih. Subject-matter-Ashvinau. Metre-Tristup.

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तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः ।
यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥ १ ॥

O king and Minister, May we possess that car of yours which has a great speed, which makes accessible all parts of the globe, which catches speed by scientific media, which is bigest in stature and which carries riches. This is that car which has bands devices and has in it the light and heat of sun.

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति
यत् ककुहासो रथे वाम् ॥ २ ॥

O teacher and preacher You are like the men of divine power, you always preserve the radiance of knowledge, and you attain the glory through your wisdom and power. When the horses or bullocks carry you both in chariot the food closely follows your body.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो
अश्विना ववर्तत् ॥ ३ ॥

O teacher and preacher, Who, the giver of corn and grain for protection and with praises for your drinking of herbacious juice, does arrange ? Who does remain trying to attain the perfect knowledge with respect.

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो
रत्नं विधते जनाय ॥ ४ ॥

O truthful king and minister, you are the guardian of people. You both come to this Yajna by the chariot deviced with light and drink the sweet juice of Soma and bring for the industrious man the most precious stones and metals.

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आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन् देवयन्तः सं यद् ददे
नाभिः पूर्व्या वाम् ॥ ५ ॥

O King and minister, you come to us with the swift car deviced with light or electricity etc. from land and from space. The other torturing forces may not hinder you as you are fastened with old bond of brother-hood.

नू नो रयिं पुरुवीरं बृहन्तं दस्रा मिमाथामुभयेष्वस्मे ।
नरो यद् वामश्विना स्तोममावन्त्सधस्तुतिमाजमीढासो
अग्मन् ॥ ६ ॥

O wondrous King and minister, you produce a great treasure enriched with heroes in both the groups, (Male and female) of ours. When the people come to your praises, the men having eternal wealth (Ajmeedhasah) do your praise together.

इहेह यद् वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो
नासत्या युवद्रिक् ॥ ७ ॥

O King and Minister. You are the possessors of knowledge and riches both. May come to us that good wisdom which serves you both. You both, O truthful ones guard the man who praises merits. To you is my wish directed.

मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो
अन्वेनं चरेम ॥ ८ ॥

May the herbacious plants be sweet for us and may the heaven and waters be full of sweetness, may the firmament be sweet, may the master of field (peasant) be full of sweetness and may we follow him uninjured.

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पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत् ताँ उप
याता पिबध्यै ॥ ९ ॥

O King and minister, your work deserves our wonder and praise. You both are the ruler of land, space and heaven, there are thousands of salient features in the range of knowledge are you appraoch them closely for having a full drink of them.

Here ends the complete english commentary of the Atharvaveda by Acharya Vaidyanath Shastri.

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